

THE
Evangelicall Communicant
IN THE
Eucharisticall Sacrament,
OR,
A TREATISE,

Declaring who are to receive the Supper
of the *L O R D*.

That it is an *Ordinance* peculiar to *some*,
and not appertaining to *all* that live
under the *Word*.

Contrary *Objections* answered. *Necessa-*
ry Directions tendered. *Cases* cleared.
Care encouraged, and the whole
course of the *Lords Supper* guided
fit for *Reforming* times.

The second Impression enlarged.

By *Philis Goodwin* Master of Arts of *St. Johns*
Colledge in *Cambridge*, and now *Mi-*
nister of the Gospel, at *Watford* in
HARTFORDSHIRE.

Ad hoc alimentum Eucharistia apud nos, nemo admitti-
tur, nisi qui credit veram esse Evangelii Doctrinam, & sic
vivens ut Christus docuit, &c. Justinus Martyr in Apologia
pro Christianis ad Anton. Imperat. Animam meam prius
tradam, quam corpus Dominicum dare flagitioso, &c. Chry-
lost. in Mar. Homil. 83.

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THE
EPISTLE DEDICATORY
TO
PRECIOUS CHRISTIANS
WHO

In our publike *ASSEMBLIES* do usually;
celebrate the *Supper* of the *LORD*.

Dear Friends,

IN the dedicating to you, by a
second *Edition*, this ensuing
Treatise, I drive at a double
Designe.

To encourage you.

To counsel you.

*To encourage you in the using the Lords
Supper, and to counsel you about the
Lords Supper which you use.*

*First, You are to be encouraged, and
commended who mind a due manage-
ment of the Lords Supper-Sacrament,
Considering*

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The thing it selfe.

The time or season

*Deus vi-
dendo, pro-
ba: & pro-
bando cre-
are dele-
ctat Am-
brosius.
Hexam.
lib. 1. cap.
9, & c.*

I For the *thing* you doe tis good. It seemeth as an encouragement to *God* in creating the *world*: that still when he looked back upon his dayes-work, he *saw* that it was good, *Gen. 1.* Let this encourage you, who upon *Sacrament-dayes* doe serve the *Lord* at his Table, in that you may be sure your work is *good*: yea and by doing this good work in a good way;

Much good is cleareil in you, and

Much good is caused by you.

I You *clear* by your ready and right recourse to the *Lords Table*.

The truth of your conversion: and

The warmth of your affection.

I *That your conversion is true*: That you be *Christs* disciples indeed, your good gathering about this carcasle on Earth, evidences you be the true-bred Eagles of heaven: Some good Authors interpreting that text, *Mat. 24. 28. Where the carcasle is, there will the Eagles be gathered together*: understand by the *carcasle* the crucified body of *Christ*, represented in the *Sacrament*, and by the *Eagles* *Christs* sincere

*Illud dici-
tur cada-
ver quod
per mortem
cadat, &
Christum*

*mortuum significat, sanctos de volatu aquilas nominavit Apostolus, & c.
Hierom & Hilar. in locum.*

Saints

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Saints, who with an *Eagles-eye* of a lively faith behold *Christ* therein: and as upon *Eagles-wings* of holy desires soar up and fastening, feed upon him to the refreshing of their souls, and renewing of their strength as the *Eagles*: ô! this is admirable.

Secondly, *That your affections are warme,* That your love to *Christ* is large and lively, *Cant. 1.7. Tell me, O thou whom my soul loveth where thou feedest thy flocks? &c.* It argued her love to *Christ*, to enquire where his flock was fed, but it argued greater love to *Christ* to feed with his flock, which was the cause of her enquiry; *Peter* *Loest thou me* (says *Christ*) *Feed my flock*. As *Peters* love would appear to *Christ* by feeding of his flock: so by feeding, with his flock, his love should appear likewise, your usual feeding with *Christs* little flock in this sweet Sacrament-pasture, makes your love to the *Lord Christ* very visible: This declares, as your real life, your raised love, as your fidelity, so your fervency, as the verity, so the vivacity of your graces and vigilancy of your souls. They were the wise *Virgins* who having their lamps ready and oil therein, entred with the *Bridegroom* into the marriage Chamber, *Mat. 29.6,7,&c.*

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Secondly, You *cause* by your diligent attendance at the *Lords Table*.

*What is acceptable to Christ, and
What is comfortable to his Ministers.*

Christ your Saviour so accepts your service as he affords

*His presence with you, and
His praises of you.*

Tu a præ-
sentia Do-
mine Lau-
rentio ip-
sam crati-
culam dubi-
tatem fecit.

I You have the presence of Christ : Christ is with you that makes all well in the worst case: *When thou art in the water, I will be with thee, Esay 42.2.* O ! how sweet is the comfort to have Christ with you though in the water. But to be in the wine, and to have Christ with you, what comfort may this cause ? when Saviour and Sacrament sweetly meet, what solace to Souls ?

Secondly, You have the praises of Christ; Christ seeing his pure and precious ones placed about his Table, how much does he commend them? *Cant.7.2. Thy Navel is like a round Goblet which wants not liquour, thy belly is like a heap of wheat set about with Lillies.* Some expound this Text of the two Sacraments. By the Navel, understanding Baptisme, for by Baptisme the soul receives its first nourishment, as the body of the babe does by the Navel: by the belly as an heap of wheat, they interpret the
Lords

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Lords Supper, that brings in the finest bread for further strength; and by the *Lillies* set about the wheat are holy Christians, godly persons partaking at Christs Table. O! what *delight* does the *Lord* take to see his servants that are lillie white, to be set about his heap of wheat? About which *heap*, hemlock and stinking weeds set would be his sorrow.

Secondly, Your *Ministers* souls you much satisfie, from you to them comes sweet content. O! with what content did *Moses* mother nurse him her Son. twas not her *hire*, but her heart encreased her care, and comfort: tis not *hire*, but *heart-contentment* that makes a good *Minister* draw this milkie breast to his little *Babes*, hereby nursing them up as a tender mother: for God their heavenly Father. See what God sayes to the comfort of a good man, *Psal. 128. 5.* *Thy wife shall be as the fruitfull Vine by the sides of thy house and thy children as Olive-plants round about thy table.* O! how much makes it for the comfort of a good Minister, if God sayes to him: *Thy people shall be as a fruitfull Vine by the sides of my house, and thy spiritual children as Olive-plants round about the Lords Table.* Would not a *Minister* rather beg

Josephus
lib. 2. Antiquit. cap.
5. Philo.
lib. 1. de vita
Mosis

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his *bread* in the world, then to see such children deprived of the bread of the *Lord*? Would not a *Shepherd* lye in the *fields* to feed such a *flock*? These are pleasant flowers: blessed is that Minister whose Parish is like a *Posie* full of *them*. These are excellent arrows, *Happy is that man that hath his quiver full of them, he shall not be ashamed, when he speaks with his enemy in the gates.* Psal. 127. 8. Does it not joy your hearts to see your Ministers blessed in you, and to hear them *blesse God* for you.

Secondly, The *season* or time considered, you are the more to be encouraged, when others cast off Ordinances, you keep to them, and when others cry them down, you plead for them. When many bring their arguments as *Axes*, to cut both Sacraments down as barren trees, you sit under their shadow with great delight, and their fruit is sweet unto your taste, Cant. 2. 3. When others give bloudy bites to those *Breasts*, which not long since themselves sweetly suckt, your souls yet mount, when they streame warme milk into your mouthes. When persons prophane, fling off all parts of *Gods* publike worship, and persons professing, publicly worship *God* but

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but in parts. They are like deep pits, in which *Psalmes* and *Sacraments* sink, or as sepulchres wherein they be buried. The *Lords Supper* may well be called a *Pass-over* for many: they passe it over, some with a slighty discharge, and others with an utter neglect, not minding the command of *Christ*. *Saul* enquired the cause of *Dauids* not comming to the *Kings Table*, but leaving his place empty: saying, *1 Sam. 20.* Wherefore comes not the sonne of *Jesse* to meat yesterday, nor to day? May not *God* thus enquire concerning several *Christians* for not comming to the *Lords Table*: but leaving their places empty: saying, Wherefore come they not to meat in the *Sacrament* yesterday or to day? But you yet dare not misse those *Sacramental* meals, and therein you meet with much refreshment of souls, never the like as at the *Lords Table*. The *Lord* in this service gives vigorous comforts to you, because he takes it very kindly from you, at such a time as this, to frequent his *Table* is most friendly taken.

Secondly, There are several requisite duties, to which I would counsel you in this case.

*Some towards the Lord of this Supper, and
some*

Omnis fidelis hoc Sacramentum sumere tenetur, non solum ex statuto Ecclesiae, sed ex mandato Domini.
Lucæ 22. Hoc facite, &c. Aquin. 3. pag. quæst 80.

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Some towards the Supper of the Lord.

I As towards *Christ the Lord* of this Supper let me perswade,

*Be apprehensive of his mercy: and
Be reflexive of his glory.*

I The *mercy of Christ* in its magnitude and multitudes, you may herein behold and hereat admire.

View *mercies* in the *externall and sensible* part of the Sacrament. To have meet Elements of *Bread and Wine*: to have fit instruments, *faithfull Ministers* to manage this for you and administer it to you, is a marvellous mercy. Of such necessary helpers in holy service: how have several people in time past been deprived, and how are divers places to this present day, hercof destitute.

View *mercies* in the *internal & spirituall* part of the Sacrament. *Christ's blessed body and bloud* more precious then the best *Balme*, more medicinable then the richest *salve*, or most costly oyntment. *Christ* by his death made a soul-healing plaister of his precious bloud, and in this Sacrament he layes on the *Plaister*, ap-

*Sanguis
Christi pre-
tiosior bal-
samo, &c.
Bern. de
cæna Do-
mini.
Sicut ad
potandum
vinum ve-
nire nemo
potest, nisi
botrus
calcetur
ante
& prema-
tur. Sic
nos san-
guinem,
Christi bi-
bere non potuimus, nisi Christus prius calcatus & pressus, &c. Cypr. lib.
2. Epist. 3.*

plies

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plies it to our diseased parts for our certaine profit. Here we drink that *Potion* of *Christs* blood as cures all distempers. We could not have drunk the blood of *Christ*, had not he shed the same in the sacrifice of his death. He might have shed his blood and yet we not drink the same; as we do this *day* in the Sacrament of his death, to the accomplishing of our eternal life. Behold, what manner of love is this: O! the height, depth, breadth and length of the Lords love? Many meet with no more of this Sacrament then what wounds them, not heales them, kils them, not cures them, becomesuch a *cup* of *Poyson* against which is no *Antidote*. They drink pure judgement, while you drink mercy in mercy.

Secondly, The *Glory* of *Christ* you ought to exalt, with a lively heart and loud voice to lift up his praises. That peaceably we sit not onely under our own vines and figtrees, but also at his holy *Table*. In the times of the *ten* persecutions poore Christians were glad to get Sacramental bread with the peril of their precious lives. At this very day does not the Lord feed divers with the bread of adversity, and make them drink the water of affliction O!

the

Hinc gratias agimus
Domino
Deo nostro
quod est
magnum
Sacramen-
tum in sa-
crificio no-
vi testa-
menti
August. 8.
Epist. 120.

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the *cups* of trembling: yea, flaggons of sorrow set to the mouthes of many. They have not this blessed *Table*, but a bloody *Altar*, on which themselves are sacrificed. Yet even now the *Lord* gives you the bread of strength and wine of joy, cups sweeter then any of sugar, a table not abroad in the *wilderneſſ*, but at home in your own *townes*, and at your own doors, perhaps you need not crosse the streets, much lesse crosse the *Seas*, as some have done in days past, to attain that you now possesse. Time was you could not come to the *Lords Table* but with the crouds of the worst of men. Time was the omission of a little *circumstance* was a greater *Bar* from the *Lords Supper* then the commission of the foulest *sinne*. O! deare *Christians*, set to your best strength and powers to advance Christs honour and praise: for this surpassing pledge of his love in the Sacrament of his Death. It was the excellency of King *Solomons table*; that astonisht the

1 King. 10.
5. Queen of *Sheba*. Behold, a table more excellent then *Solomons* is here to ravish your hearts, and raise your souls to sing the high praises of *Christ*. That song of the *Angels*, *Luke 2.* at the season of *Christs* birth was much used in ancient Church-

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es at the Sacrament of his death. *Glory to God in the highest, &c.*

This Supper 'tis called the *Eucharist*, because 'tis to be accompanied with the highest thanksgivings to God, and greatest praises to *Christ*, who is God above all, blessed for ever.

Secondly, Towards the *Lords Supper* it selfe, such things concern you as these:

*To stick settledly, and
To walk suitably.*

I *A solid sticking hereto*. Twas the perspicuous character of the Primitive Christians: *They continued stedfast in the Apostles doctrine and fellowship, in breaking of bread and in prayers, Acts 2.42.* The words note as touching other Ordinances, so for this.

I *Their well resolved use*. They did not haëitate in their minds, or misdoubt their grounds wavering with questions and scruples, but were fixedly and fully perswaded in what they did.

Secondly, *Their close united use*, They were not shattered and scattered one from another. In breaking bread, they did not breake the bonds of unity and Christian community, but they were together in the service of God as one soule without separations.

Walafridus. lib. de
rebus Ec-
clesiast.
cap. 22.

* Revere
nda illa
mysteria
que in om-
ni Ecclesia
congrega-
tione cele-
bramus,
Eucharistia
(id est gra-
tiarum
actio) nun-
cupatur.
Chrysoſt,
Hom. in
Mat. 26.

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Hic quatuor notas exprimit ex quibus continet, vera et genuina Ecclesie facies dijudicari queat, ac initium facit & doctrina, &c. Calv. in loc.

3 *Their full extended use.* They did not leave the stresse of *Religion* lying upon one Ordinance with others neglect. As they were for the Word, and Prayer, so for fellowship and the Lords Supper, for what the Lord had linked, they would not sever.

4 *Their right transacted use.* They did wisely order themselves in the sacred worship of God. They are first said to continue in *sound doctrine* that the *Apostles* preached, & then followed their *Christian fellowship*, and then *breaking bread*, and then ending or shutting up all with *Prayer*.

Fifthly, *Their oft repeated use.* These duties they doubled againe and againe, they were much in fellowship, much in breaking bread, they worshipped God in the Word, Sacraments and Prayer, over and over they rejoyced to reiterate the same.

Sixthly, *Their firme perpetuated use.* They persevered and held out in all these holy wayes of honouring God. They did not fly from the Lords Table, neglect prayer, leave fellowship, lay by duties, because of difficulties, dangers, discouragements. Doe not you deare *Christians* withdraw from Gods service, the Lords Supper, what ever you suffer. Some discourage *Christians*

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stians from this communion, as those false *Spies* that brought an ill report upon *Canaan* telling of high walls, and hard questions, and harsh & sour men, as the Sons of *Anack*, whereby several are affrighted and come not forward, you have gone through these, and found no such amazing matter. Shall any thing follow that may make you forsake the *Lords Supper*. Suppose men of lewd practices and loose principles, one cast *scornes*, the other *scruples*. The one flings *fire*, the other *water* all to damp your holy zeal in this heavenly service, yet turne not from this holy Table. Suppose some, with whom you have to *Gods* house gone in close company, taken sweet counsel, eaten sweet communions, yet now forsake such fellowships. How ever do you say, *our feet shall stand in thy gates, O Jerusalem!* Psal: 132.
Say you to the Sacrament as *Ruth* to *Naomy*: *Where thou goest I will goe, and where thou dwellest I will dwell: thy God shall be my God, and thy people my people, nothing but death shall part thee and me.* Indeed should you with others now take your leave of the *Lords Table*, would not *Christ* sadly say, *Will ye also goe away.* And would not your *Ministers* mourn: saying, *and will ye also goe away.* Be

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Be you stedfast, immoveable, as soul-bound to this blessed Table.

Secondly, *A suitable walking.* Your walking must suit your receiving. *As yee have received Christ Jesus the Lord, so walk yee in him, Colos. 2. 17.* In which words twill be well to enquire.

Ambulare in Christo non proprie significat in Christo perseverare: sed significat vitam ex fide Christi & ad ejus præscriptum, atque ab ejus spiritu traducere, &c.
Zanchijus in locum.

What of Christ you are to walk in, and How in Christ you are to walk.

I. For the matter in what of *Christ* you are to to walk, &c.

Walk in the precepts of *Christ*: keep within the clean plain way of *Christ's* command: let not your steps be straighter, nor wider then the will of *Christ*.

Walk in the promises of *Christ*, as the way of your *obedience* must lie in the precepts, so the way of your *faith* must lye in the promises, as you must walk expecting the mercy of the promise, so you must walk: observing the duty and condition of the promise.

Walk in the praises of *Christ*, in the garments of glorifying *Christ*.

Walk in the presence of *Christ*: keep *Christ* in eye as you goe.

Walk in the properties of *Christ*, resembling his holy patterne.

Walk in the attributes of *Christ* in the wisdome

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wisdome of *Christ*, in the power of *Christ*.

Walk in the graces of *Christ*, in the faith of *Christ*, in the love of *Christ*.

walk in the offices of *Christ*, according to your divers occasions and variable conditions reduce, and direct all to *Christs* fuitable Office as its proper Center.

2 For the manner how in *Christ* you are to walke : So walk,

walk truly: Some onely seem to walk, but be your walking real.

walk totally: in whole *Christ* let the whole man walk.

walk swiftly: so as your souls follow hard after *Christ*.

walk circumspectly: be so precise and exact as your steps may be straight.

walk resolutely: making no stops though there be lions, yea, devils in the way. Though *Jonathan*-like upon your hands and knees you come to clime up the rock.

walk unitedly: hand in hand, so as in *Christ*, of one heart and one way.

walk wisely, watchfully, cheerfully: *walk unweariedly, patiently, perseveringly*. Such excellent-walking, well suites your Sacrament-receiving, and therefore as you have received the Supper of the Lord, and received the Lord in his Supper: so walk, so

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*Accipe
quotidie
vel sic vi-
ve, ut quo-
tidie mere-
aris acci-
pere, &c.
August. de
verb. Dom.
serm. 28.*

*work, so love, so live, as if you were conti-
nually at the Table of the Lord: or at least,
that at the Lords Table you may be con-
tinually meet to partake. Now the God of
peace, that brought back from the dead our Lord
Jesus, that great Shepheard of the sheep through
the bloud of the everlasting Covenant, make you
perfect in every good work to doe his will, work-
ing in you what is good in his sight, through Je-
sus Christ, to whom be glory for ever and ever,
Amen.*

Septemb. 20. 1656.

So prays your Servant
for Christs sake,
Philip Goodwin.

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AN
EPISTLE DECLARATORY,
TO
THE CHRISTIAN READER,
AS
Shewing *GROUNDS* for the following
matter, *viz.*
Not *all* for this Gospel-Supper.

Good Christian Reader,

IN writing about the peculiar
Subject of the Lords last Supper.
*Some things might decline me
from it.*

Some things have inclined me to it.

*First, Among the things that might
make me to decline, be the controversies
in this case:*

The great company of them, and

The little commodity by them.

*I The great company that contend
touching this Sacrament-subject, are of
two sorts.*

The Epistle Dedicatory.

*Accipe
quotidie
vel sic vi-
ve, ut quo-
tidie mere-
aris acci-
pere, &c.
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EPISTLE DECLARATORY,
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Good Christian Reader,

IN writing about the peculiar
Subject of the *Lords* last Supper.
Some things might decline me
from it.

Some things have inclined me to it.

First, Among the things that might
make me to decline, be the controversies
in this case :

The great company of them, and
The little commodity by them.

I The *great* company that contend
touching this Sacrament-subject, are of
two sorts.

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*Some that limit the same to close, and
Some that extend the same too large.*

*Vide Professores
Zeijdenfes
in Synops.
Theolog.
Disp 40.
Thes. 29,
30, 33.
Vide Synod.
d. Dordt.
Anni.
1574. art.
70. Anni
1578. art.
64, & anni
1619. art.
61.*

1 Some so *confine* this, as to thrust in the *Lords Table* too short, intending to take in *guests* too few, for if they find or see such as they judge not *Christs Disciples*, they encrease their scruples, raise disputes, make objections, condemne our *Assemblies*, and blame our most laborious *Ministers* for such unsufferable *mixtures*: with such as (they say) be no Church-members.

1 Not *considering* *Christs Disciples* are not all of the same degree, growth, abilities, audacities, to draw forth themselves, some being more bashfull, their speeches few: their graces feeble. The *candle* of true Christians may burne but dimme, when the *Torch* of close Hypocrites may make a very great blaze. In some the seed of *God* may lie under clods, which yet a Sacrament showre may make to spring.

2 Not *considering* there be several who though themselves ought to keep out, yer there is no grounds for others to hold

*Lege Calvin.
vin. Instit.*

lib. 4. cap. 1 Sect. 7, 8. Lege Tuelcarium in loc. com. de Ecclesia. Lege Amelius Medul. l. 1. c. 31. Thes. 17. Antibell. Tom. 2. l. 2. c. 1. Nota 3. 5
them.

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them out, when their *knowledge* is competent, and their *cariage* consonant, we cannot refuse them, by saying their hearts be unsound, they have no saving grace within. To judge this is alone the *Lords* prerogative. As in our admittance to this Communion wee must go by visible Rules: so we must demonstrate the manifest *Reasons* of our Sacrament-refusings. Besides for such *censures*, there must be a graduall proceeding in using private * admonitions before wee passe on to publike exclusions. *Surgeons* doe not cut off members, till they see there is no cure by playsters.

* *Lege Patrum Comment. in Matth. cap. 18. ver. 15, 16, 17.*

Thirdly, Not *considering* the unsetled case of the things of the *Lord* in the *Land*: how lame we are faine to goe, and how little we are able to do, for want of those good Governments that should bound the *Lords* Sacrament, and help its meet management. Wee may doe what we can, but cannot do what we should.

Fourthly, Not *considering* how late through the *Land*, was allowed such liberties in generall admissions, and most

John 16.
11.
August.
Tract. 57.
à me. 7. m.

Tract. 96. parum à princ. Tom. 9. & parum à fine Tom. 9. ad Chrysost. Hom. 77. pa unanimem. Tom 9.

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John 16.

promiscuous Communion: the through reforming and refining of which, must be done by degrees. Our *Saviour* had severall things to say, but his *Disciples* could ^{12,} not bear them yet: So severall things may seem fit to be done, but our *Congregations* cannot bear them yet.

Fifthly, Not *considering* 'tis solely for *Gods* sincere-Saints-sake wee administer such Sacraments: if others come 'tis *casually* and *accidentally*, not *intentionally* designing the same for such. Were it not for children sakes, we would *break* no such bread: Perhaps there be some other men we cannot keep these morsels from their mouthes, least also therewithall wee should bereave children of their bread, and deprive *Gods* people of their *portion*. Yet these and such *considerations*, set aside controversies, have been multiplied among us, to make and bring communicants into too narrow a compasse, taking advantage by our concessions, that the *Disciples* of *Christ* are onely fit subjects for this Supper of *Christ*, which yet wee certainly assert.

Secondly, Some so *widen* this, as to draw out the *Lords Table* too long, intending to take in *guests* too many, opening this

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this bosome, and pulling out this *Breast* to all kind of commers, excluding none be they never so fundamentally ignorant, and evidently unconverted : who may lick but cannot suck the breast : Yet for this generall-free-Admission , such as contend be of two sorts.

*Some more inconsiderable men, and
Some men more considerable.*

I Men *inconsiderable*, are such persons as are of loose principles and lewd practices, who must plead for all to come in, least themselves be shut out : but if this Land of *Canaan* may lye in common , in measuring the ground, they expect their part.

Secondly, men more *considerable* , are such, who be of a knowing and well ordered course, of good life and learning, yet giving too great a latitude to the *Lords Table*, making this Ordinance of equal extent with the Word and Prayer: whereby they bring in good and bad in a bundle : not as *Jeremiah*, whose good figs and bad figs were in two severall Baskets. In their judgement is the *Lords Sacrament* like a *Drag-net* that takes in mud

Deut. 32.

15.

*Lambunt
petram,
sed inde
nec mel
sugunt,
nec oleum.*

Cypria. de
cæn.

Dami.

*Quia Do-
minus su-
is domesti-
cis cœnam
suam insti-
tuit, extra-
nei itaque
non debent
accipere,
nec impiis
licet acce-
dere, &c.*

S. harp.

caus. Theo-
log. de Sac-
cœn. 1. c.

142.

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as well as water, and catches frogs as well as fish: Men whose abilities be perhaps above their brethrens yet, this their published opinion of a universall admission is not their *beauty*, but their *blemish* in the eyes of the most excellent Christians. Yet by all these many controversies as great *Cannons* are mounted, and take the Hill: their *Bocks* be abroad that bid battell, and draw bloud, *but I forbear*.

2 Such coutroversies though greatly abundant, be of *little* benefit: the *Lords buildings* are little set forward by the knocking noise of these *Axes* and *Hammers*, they doe not *edifie* Christians nor *glorifie* Christ, but *gratifie* Satan.

1 *Christians are not hereby edified*: such struglings do but loosen the stones in the *Walls* of the *Lords* house, that ought to lye firme, more are staggered herewith, then established hereby, while about the *Lords Table*, they remove meet *bounds* and *bars*, the *best* are grieved, and the *worst* gladdened. While such contentions take place touching the proper *Subject* of this precious Sacrament: to be sure, the *subjects* thereof are not the more increased, or the better disposed. Such disputes doe but indispose to the Table of the
Lord,

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Lord, such controversies cause contrarities, repugnancies, enmities and animosities in the minds of men: so that they *loosen* the union that ought, and *lessen* the number that might meet in this Supper: Such as should come together and close, communicate herein, are set *further* and made *fewer* hereby. We may well make some such prayer as *Luther*: *From fruitlesse controversies, Lord deliver thy Church.*

2 *Christ is not glorified.* Those controversall skirmishes and Book-battels, doe rather raise Dust then Christ, exercising more of the gifts of men than the grace of God, making men to straine their parts, and set their utmost wits-a-work, one to gain-say another: yea, the corruptions even of good mens hearts are hereby drawn out, most bitterly aspersing, and unbrotherly reproaching one another, so that the coasts of *Gath*, and the streets of *Askelon* rings of it, whereby they leave dishonour upon the *Lord* of this Supper, disparaging the family of their *Father*, in that the children cannot agree about the *bread* of his Table.

3 *The Devil is hereby gratified.* As there no sorts of men *Satan* so seeks to sever, as the servants of *Christ*: so there is no kind
of

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*Acerbissimum bellū
illud Sacramentarium
inter Lutherum & Zuinglium
in Germania.
vid. Alsted.
Chronol.
36. pag.
361.*

of matters, wherein he so sets them to differ as in the matter of the Sacraments. 'Tis observed to be an old Master-piece of *Satans* malice to make those quarrell about the Sacrament of *Christs* bloud: whom the bloud of *Christ* therein represented, was shed to reconcile, &c. As between *Luther* and *Carlostadius*, *Luther* and *Zuinglius* such sad differences. I confesse these and such passages pondering, might make me to withdraw, least any thing I write should encrease our uncomfortable controversies, move some mens bloud, & bring more such Books abroad, for which *this* is no time, and of which *there is no end.* Eccles. 12. 12.

Secondly, I yet am inclined thus to *DECLARE*, and in the view of the world, conclude *Christs* Disciples are to be engaged in this Supper, and this Supper is not to be enlarged to all, being fully convinced in my conscience of this unquestionable truth, cleared from eight sorts of considerable Grounds.

I Grounds from holy Scriptures. Scriptures are plentiful to prove the appropriating of this Supper to the servants of the Lord, not prostituting thereof to prophane sinners in the world. I shall not give them

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out, expresse and *apart*, but together in a *heap or lump*, Luke 22.16,17. John 13.30, 31. Acts 2.42. Acts 20.7,8. 1 Cor. 5. 8. 1 Cor.10.17,22. 1 Cor.11.28. 2 Cor.2. 6,7. 2 Cor.6.14. Hebr.13.10. 2 Thes. 3. 14. Revel.2.2, &c.

1 Cor. 10.
21.
Docet a-
perte Apo-
stolus ad
cœnam
Domini
non esse
admission-
em, qui
communio-
nem cum
Dæmoniis
habent, &
eorum sunt
mancipii;
quales sunt
omnes im-
penitentes,
Zanch.
Epistol. 1.

Suppose severall of these *Scriptures* do onely make that good for which I have gathered them at the rebound, and by-way of *Deduction* : yet that may give satisfaction to such as are sober-minded, and love *truth* rather then *strife*. Learned *Zanchius* looked upon these *Texts* as conteining pregnant proofs, prohibiting *some* the Supper of the Lord : see his excellent Epistle for this purpose sent to Prince *Frederick* the third.

Secondly, *Grounds from good Reasons*. Reasons for this are found so full, that we may without fear affirm: *All are not to receive the Lords Supper*.

Subjectus
nunc quo-
que Chri-
stus
patri est,
non tamen
pro omni-
bus sed pro
solis cre-
dentibus in

1 The sacrifice of the *Lords* death was not intended for all : and therefore the Sacrament of the *Lords* death is not to be extended to all. That *Christ* did not in-
eum, pro quibus seipsum tanquam agnū immaculatum patri obtulit, ut ab omni peccato liberatos patri offeret, &c. Cyrillus Tom. 2. lib.10. Thesauri, cap.8.

tendedly

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tentedly die for all may be easily evidenced.

Those *Christ* died for, that he was borne for : but the birth of *Christ* was for the singular benefit of some, not for all, *Esay* 9.6. *Luk.* 2.;4. Those *Christ* dies for that he rose for. but the resurrection of *Christ* from the dead was for the peculiar profit of some, not for all, *Rom.* 4. 25. *Rom.* 8.34,&c.

Therefore for all *Christ* dyed not : so that for all to come to the *Lords* Table, and lay claime to *Christs* death, is a deep adventure. Did *Christ* dye for all? as disobedient, impenitent, obstinate, and not onely sufficiently to impetrate for them, but purposely to appropriate to them *himselfe*, and the benefits of his sufferings; then might all such persons in their present condition make Sacramentall applications, but to apply what is not applied, is a piece of proud presumption, and a catching at a meer *shadow* that goes beyond the *Substance*.

Secondly, Such as are empty of grace, and filled with sinne, be no Supper-receivers, because *sinnes* are direct impediments

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ments against it, and *graces* are necessary
 requisites for it. Impenitent persons by
 the presence of their sinne, they null the
 service as to themselves *This is not* (sayes
 the Apostle) *to eat the Lords Supper* : nei-
 ther can men doe this without the pre-
 sence of *Grace*, it being of necessary use
 in this case. *Cajetan* indeed in a confe-
 rence with *Luther* : concluded, faith was
 not needfull to the receiving of this Sup-
 per, but in the School of *Christ* we learn
 better. Faith is the *sole-eye*, by which
 we discern, and the *sole-hand* by which
 we apprehend, such as have not an eye
 to perceive the *Lords* body, nor a hand
 to receive the body of the *Lord*, can doe
 little in this service.

*Quomodo
 corpus
 Christi e-
 dent &
 sanguinem
 ejus bibent
 cum & il-
 lud, non
 habent quo
 solo, hac
 edi & bibi
 possunt,
 Gualth. in
 1 Cor. 11.
 August. de
 Tem. Serm.
 1. & Tract.
 in Joan. 16*

Thirdly, 'Tis *damnable*, for any man to
 receive the external signes unworthily,
 1 Cor. 11. 29. Tis *impossible* for any un-
 converted person any otherwise then un-
 worthily to receive the same. None
 herein are worthy of themselves, neither
 can such whose case lyes wholly out of
Christ, be worthy in the worthinesse of
Christ.

Fourthly, Such is the difference be-
 tween the *two* Sacraments, as serves to
 set

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set out the same. *Baptisme* is the breeding Sacrament, *the Lords Supper* the feeding Sacrament. The former requires a *passive* capacity, the latter an *active* ability. The subject of *Baptisme* must have a *receptibility* towards the first infusions of grace : this is found in the least *infant* possessing a reasonable soul : so that hereto such we admit. The subject of the *Lords Supper* must have an *activity* in the exercises of grace, which onely is found in converted Christians, so that they alone are fit to transact this Sacrament.

Ad nutritionem spirituales requiritur non tam ille habitus & dispositio fidei, sed actus estiam et exercitatus; ita ut non omnes fideles semper digni sunt convivere in hac cœna, nisi fidem quam habent, excitent & exerceant proportionem huius instituti.

Amelius.

Fifthly, The *Lords Supper* is a matter of the highest mysteries, therefore utterly unfit for persons of the lowest capacities. The mysteries of the Sacrament are so high as have made Eminent Men affraid to speake or write of the same. Doctor *Whitaker*, who for his learning was call'd, *The Oracle of the University, and Miracle of the World*. Yet he is reported to confess: He delighted to hear others discourse of the Sacrament, but doubted of himself, being to speak of the same, that being so full of profound Mysteries and sublime Majesty.

Rymundusa Papist, reports of the Sacra-

Car. pag 152. *Academie Oraculum, & mundi miraculum.*
ment

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ment of the Masse : *That there be as many mysteries in it as drops in the Sea, dust on the earth, Angels in heaven, Stars in the skie, atoms in the Sun-beams, or sands on the Sea-shore, &c.*

O! what mysteries may a pious Protestant report of the Sacrament of the Lords Supper, celebrated in a sweet-Gospel-way? Therefore for such as have no capacities, but as meer men: yea, among men, those whose capacities are the poorest and meanest, daily disabled by sinne, are sure not for this Sacrament: whose mysteries are so sublime as in no Ordinance the like. What an absurdity in a School, to set little boys of the lower forme to goe along with the chiefe Schollars, and to call them in to take lessons in *Homer and Hesiod, &c.*

3 This is that Ordinance on earth, which carries in it the nerrest resemblance of Heaven. Therefore our Saviour, when he was with his Disciples at this Supper, he tells them, the next businesse should be *to drink wine with them in his fathers Kingdom*. Where to this was the nearest step, and whereof this was the liveliest Type. This Sacrament is the similitude of Heaven, and as the Suburbs to the City, upon whose gates this is written. *Nothing that is defiled shall*

*Hoc ergo
mysterium
omnium
maxime
horrendum
verendum-
que, quis
tandem qui
sanus in
idem mini-
me fit, &c.
Chrysost.
lib. 3. ex
6. de Sa-
cerdot.*

*Super il-
lud, Mat.
26. 20.
Chryso-
stom.
Homil. 83.
in Mat.
Tom. 2.
Hieronim
Tom. 9. su-
per idem.*

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See this more fully
p. 175, 176,
&c.
Just. Mart.
in Apolog.
pro Christ.
ad Anton.
Impera. Ita
Cyprian.
Serm. 5. To.
de lapsis,
pag. 221.
Epiphanius
the Trans-
lator of the
Tripartite
histor. says,
that the
publike
prayer was
usually
called a
Collect, be-
cause there
at, & in the
Use there-
of, the
whole
Congre-
gation was
collected,
but after-
ward when
the Lords
Supper
was to be
received,
part of the

shall enter in. Within whose wals this is the way of God. Who with his peculiar people alone doe live in everlasting converse.

Thirdly, *Grounds from ancient Customes.*

Such as acquaint us with the customes of ancient times, tell us that many were entertained to other Ordinances, yet not received to the service of the Supper. *The manner among us is* (sayes *Justin Martyr*, who lived about 150 years after Christ) *to admit none to the Eucharist, but such as believe the truth, and lead such a life as Christ hath taught, &c.* Yea, and tis cleare, the custome was though to some parts of Gods worship, all were admitted, yet from the Lords Supper several were dismissed. Hence was that phrase (*Missam facere*) found in some of the *Fathers*, viz. from the dismissing some out of the Assemlby, *I remaining in my duty, began to dismisse them*, *Ambr. lib. 5. Ex. 33.* And so saith *Suetonius* in *Caligula*, cap. 25. After the Sermon, the Catechumenists are dismissed, saith *Augustine*, (*de Temp. Serm. 237.*) but the faithfull will remain to communicate. Thereupon the Communion was called, *Missa* figuratively, because when it began, there was a dismissal of some. This custome held for 600 years, as *Isidore* te-
stifieth

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stifieth. So *Origen*. lib. 6. cap. 19. Also *Aquinas* noteth that the Lords Supper might be named *Missa* from a three-fold *mission*, or sending.

Missæ nominatur quia tunc sacerdos preces ad Deum mittit, vel quia Christus hostia nobis est missa à Deo, vel ab missione catechumenorum & communicatorum.
Aquin. 3. pag. Qu. 83. 4.

A *mission*, or sending thereby Christ down to men.

A *mission*, or sending therein prayers and praises up to God.

A *mission*, or sending thereupon some from that Assembly. *Ita missa est*, &c. said the *Deacon*. Whereupon, they who were not allowed to receive, were required to depart. As those that were not well instructed in Christian principles, or those that lay under Ecclesiasticall penalties.

Fourthly, *Grounds from eminent Writers*. Writers rare, both various and numerous, note the same as their settled judgement.

Some more remote.

Some more late.

Remote Writers, Godly and Learned men in dayes past are herein plaine and plentifull. *Austin* oft urges the necessity of a personal and præviall disposition in the receiver of this Supper, so that a sin-

August. de i. merit. peccat. cap. 24. & alibi passim. Chris. Tom. 2. in Coment. in

Mat. Hem. 83. Colum. 670. Tertul. lib. 4. advers. Marcion. Ambrose lib. 3. Sac. cap. 1. & Cyril. in Joan. lib. 4. cap. 14. Origen in Mat. c. 15.

A * *

ners

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*Mulio pe-
jus esse si
peccatorum
sordibus
pollutus ad
mensam
Domini ac-
cedat, quā
si demoni-
acus.*

ners indisposition, is thereto an utter op-
position. Chrysostome sayes: *That it is worse
for a man to come to the Lords Table polluted
in his sins, then possessed of the Devil.* The
same Tertullian, Ambrose, and other Au-
thours of old, &c.

Late Writers have likewise this as with
a Sun-beame in their Books. Time would
faile to enumerate all. Mr. Perkins, a
man most godly and learned, I shall the
rather recite some of his words, because
I see some plead him as a Patron for their
opinion of a general communicn. In his
Commentary upon Hebr. 11. verse 28. sayes
thus, *Though at the first apointing of the
Passeever, all the Jewes did at thereof, yet af-
ter the Lord made a Law that none thereof
should eat, that were legally unclean. That cele-
bration then is so far from warranting a confu-
sed & carelesß admitting of all to the communi-
on, that it rather proves there must be a distin-
ction made. Seperating the unworthy from the
Table of the Lord. Persons fitly prepared are
to be received, but notorious offenders, who
are morally and spiritually unclean are to be
put back till such time, as they testifie their re-
pentance.*

To the same purpose, read in the com-
fortable Notes of Bishop Balington upon
Exod.

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Exod, 29. 32, 33. Aaron and his sons shall eat of the flesh of the Ram, &c. But a stranger shall not eat thereof, for they are holy things, &c. That worthy Authour applies this to the Sacrament of the Supper, concluding no prophane person ought to eat thereof And yet (says he) There are some that in our dayes (who though they seem religious) teach and labour to maintain, that wicked ones as well as others may communicate herein, and not only eat and drink bread and wine, but eat the body and drink the blood of Christ as the godly may: neither will any thing draw them from their violence, not the Sacrifices and Figures of the law, nor the pureness and plainness of the Gospel, but head-long hel-ward, they will run with it against Scriptures: Fathers, Reasons, and what ever to the contrary should perswade, &c.

*Sicut populus Israel ante transitum maris, non potuit manna comedere: sic ne-
mo valet ante paenitentiam, yedemptoris corpus accipere. Anselme in 1 Cor. 10.*

Fifthly, Grounds from the grants of Pagans and Papists. Pagans and meer Heathens who saw nothing but by the light of Nature, yet would say some persons should not approach the sacrifice of their Idols. *Procul ô! procul este prophani.* The Historian reports, that a Pagan-priest being about to offer sacrifice, askt this question, * τίς τῆδε who was there? answer was returned, καλοὶ καγαθοὶ Good and ho-

See more of this pag. 278.

*καὶ οὐ κα-
ροὶ καγαθοὶ*

κυνὴν ἀλλὰ οἰκοθεὸν παρασκευασμένοι, &c. Plutarch.

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*Eucharistia
non est tri-
buenda in-
fantibus
quibus non
potest dici
accipite co-
medite: si-
cut quia
Dominus
dicit nisi
quis natus
denuo ex
aqua &
spiritu,
&c. ne-
gatur Bap-
tismus in-
fantibus in
materno u-
tero, quia
non potest
denuo
nasci qui
non est na-
tus, ita di-
cente, Do-
mine in
communio-
ne Eu-
charisti:
accipite,
comedite negatur illis qui comedere non possunt. Cajetan. in Matth.*

nest men, and so he went on. Even such would say *God* was publicly to be served, onely by them that came thereto, *Prepared from their private houses.*

Papists giving their opinion upon some Scriptures, seem to say thus much. *Maldonate* concludes: *The Sacrament is not to be given to children, because they cannot examine themselves.* The Argument gathers strength against sinfull men. That children do not examine themselves, tis our *Impotency*, because they cannot. But that wicked men do not examine themselves, tis out of *Repugnancy*, because also they will not. *Cajetan* in the same case concludeth. That to *Infants* the *Eucharist* is not to be administered because they cannot take and eat as *Christ* requires. As (saith he) *Baptisme* being the Sacrament of *Regeneration*, for to be thereby born again, tis therefore denyed to *Infants* in their mothers wombe, who are not yet once born: So the *Supper of the Lord* being the Sacrament of operation, in which all are actually to take and eat! tis to be denyed to them, who yet cannot take, cannot eat. Tis not bare bread

Christ

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Christ bade. Take and eat, but take and eat, this is my body. Now no unregenerate man can take and eat this as the body of Christ. Therefore to do this, he is not bidden by Christ.

6 Grounds from Orthodox Churches. Churches as have been and be best reformed be found carefull in the carriage of this Supper of *Christ*. Some Churches that were loose and large herein, as those of *Helvetia*, &c. are reported to have been; yet do more minde amendment in this matter. Those Churches that come up to the most maturity and purity, are serious and sedulous in censures. Church-Officers with them be as those *Cherubins* and Church-discipline is as the *flaming sword*, Gen. 3. 24. *Turning every way to keep the tree of life.* The which some would make as a *Finger*, pointing to what care is required under the Gospel to keep the Table of the *Lord*. They will not let Christ be as a *carcasse* laid out in the *common field* for all filthy vermin to feed upon, but rather *Abraham-like*, they drive away ravenous and unclean *fowles* from this Sacrifice. That worthy Minister of *Middleburg*, *Apollonius* in his little Book sent over to our late *Synod* with the consent

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*Nisi qui
vere reli-
gionis cog-
nitione im-
buti et si-
ne scandalo
in conver-
satione am-
balantes
non admit-
tantur, ad
completam
Communi-
onem Ec-
clesiæ visi-
biles.*

of several Churches, as expressing their mind & manners in the very first Chapter of his Book. *About the qualification of Church-members thus determines. It pertains* (sayes he) *to the Supervisors and Pastors of the Church to admit no persons to compleat communion* (that is, to the use of all Ordinances) *but such as are endowed with the knowledge of the true Religion, and walk without scandal in their conversation, &c.* Bishop Cooper, Mr. Rutherford, Gillespie, and others acquaint us with the care and custome of the Church of Christ in Scotland, for the regulating of things about the Supper of the Lord.

Seventhly, *Grounds from Godly Christians.* (Christians guided by the good Spirit of God) not only in Ages remote have been of this mind, but 'tis the present opinion of the most precious Christians, who as in these cold seasons keep *warmth* in their affections: so in these corrupt times keep the *truth*, & continue sound in their judgment, and stable in their *Principles* towards all the appointments of God: such whose hearts most pant after purity, and whose lives do best hold out holiness, and the power of godlinesse in their prayers, to God they rise high and presse hard for

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for holinesse herein the united stream of their hearts running strong hereunto.

Eightly, *Grounds from the present seasons themselves.* The times which way so ever we turn them: teach this lesson of well looking to the Table of the *Lord*: whether we consider them as *sad* or *sweet*, as *bad* or *good*, wee may gather thus much.

Be they *times* when sin and iniquity abound? sinners have the more need of censures, and some ways to shame them.

Be they *times* of desperate danger, pe-^{2 Thes. 3.}
rillous times should be purging times. A^{14.}

A time of storme made those Mariners cast *Jonah* out of the ship. Be they *times* of the Churches troubles? Times of Churches tribulation, should be times of Church-reformation. Be they *times* of

Christs Government? 'Tis fit *Christs* Fanne^{Mat. 3. 12.} of Discipline should now purge the

floor of his Church. Be they *times* of great Gospel-light, as indeed, how in our Hori-

zon does the *Sun* of the Gospel now shine? when *Doctrine* is brightest, Discipline^{Luke 15. 8.} should be strictest: When the candle burns cleereft, the besome should sweep

cleanest, not leaving great heaps of dust in Gods house, and filthy vomits about

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his Table. Wee have advantages for good, other ages had not : therefore we should presse to that good, other ages did not. These are the *last* times, and therefore should be the *best* times, what was before amisse, we should now redresse. So then because in times past towards the *Lords Table* there was a deal of indulgence, there is the more reason now to restrain that universall allowance.

Serious thoughts of such things (*good Reader*) Gods hand hath so set upon my soul as I could not be silent, but speake hereto *once*, yea *twice*. And if any thing herein said may be accepted, and any hereby may be incited to help the holy use, and settle the quiet *peace* of this Princely Supper, I have my full Designe from *first* to *last*.

September, 27.


1656.

Philip Goodwin.

28 SE60

A
TABLE DEMONSTRATORIE,

AS
Manifesting the ~~Main~~ things contained
in the TREATISE.

1.  Hether Christ's taking onely his Disciples in at the first Institution and Administration of his Supper be a Directorie for future, thereunto to receive such onely as be the Disciples of Christ. page 4
2. Who upon the account of the Gospel are Christ's Disciples, and what are their severall sorts and signs. p. 9
3. How it may upon proof appear, that the Disciples of Christ are onely to partake at the Table of Christ. p. 14
4. What are the duties of the Lord's Supper, and whether onely Christ's Disciples can perform them. p. 16
5. What are the mercies of the Lord's Supper, and whether onely the Disciples of Christ can receive them. p. 37
6. What persons ought hereupon to forbear the Table of the Lord. p. 49
7. What persons must hereupon be forbidden the Table of the Lord. p. 59
8. Who are ignorant persons, and why they are to be restrained. p. 61
9. Who are scandalous persons, and why they are to be restrained p. 67
10. How

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10. How such are further confuted, who would have all hereunto admitted. p. 73
11. Whether all the Jews eating the Paschal Lamb, prove that all ought to partake at the Lords Table. p. 82
12. Whether the Israelites all eating Manna, and drinking Rock-water in the wilderness, proves that all ought to eat and drink in the Lord's Supper. p. 87
13. Whether Judas were present with Christ and his Disciples at the first celebration of this Supper. p. 90
14. Whether supposing him present, it follows that therefore all hereof ought to partake. p. 96
15. Whether those thousands, Acts 2^d, the Apostles admitted to breaking of bread, prove that common multitudes may promiscuously partake at the Table of the Lord. p. 98
16. Where the fault is justly to be laid, that no more are admitted to the Table of the Lord. p. 99
17. Whether those large bringings in of guests to the Supper, Luke 14. argue that all must be received to the Supper of the Lord. p. 101
18. Whether because the Scripture saith, God would have all to be saved, Christ dyed for all, Christ would have all to come to him; that therefore all are to come and communicate, in this Supper of Christ. p. 105
19. Whether because all have been baptized, therefore to this Sacrament none to be refused. p. 114
20. Whether because we receive Infants to Baptisme,

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tisme, therefore their parents, though prophane,
must be accepted to the Supper of the Lord.

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21. Whether because all come to the hearing of the
Word, none are to be put by the Table of the Lord.

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22. Whether the Sacrament of the Lords Supper be
a converting Ordinance, as the word is. p. 140

23. Whether it be a regenerating Ordinance, as
Baptism is, p. 148

24. Whether unprofitable hearing the word; be not
as great a sin, as unworthy receiving the Sacra-
ment. p. 151

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25. Whether all engaged in Federall-covenants,
may not come to this Gospel-Sacrament. p. 155

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26. Whether putting of men from the Sacrament,
be not an usurping of some new lordly power; and
a proud judging of mens consciences. p. 162

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27. Whether there be any good warrant from
Scripture-word, to put any by the Supper of the
Lord. p. 167

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28. Whether former custom of coming all to the
Sacrament, be a good plea for present and fu-
ture practise. p. 177

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29. Whether Ministers under the Gospel have a-
ny power beyond admonition. p. 198

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30. Whether any are to be suspended from the
Lords Table, not yet wholly excommunicate.

p. 172

31. Whether seeing wicked men eat and drink
damnation to themselves; it be any matter to the
Ministers or to any other. p. 102

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b 2

32. Whether

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32. *Whether seeing it is the Ministers office to gather; doth it belong to any before Christ at the last day for to sever.* p. 195
33. *Whether the Priests-office under the Law, to put a difference between the clean and unclean was to be restrained to things, and did not extend to persons.* p. 196
34. *Whether any that desire the Sacrament may be denied the same.* p. 199
35. *whether in that all will seem devout at Sacrament-time, any should be denied the thing.* p. 201
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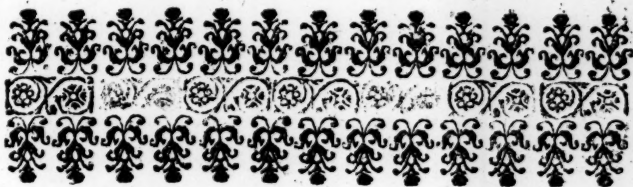
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Some Errata's in the English.

Page 10. Line 11. for mother read father, p. 18 l. 25 for dul read pul p. 29 l. 1. for highest rea. highest p. 167 l. 9 for formerly r. formally, p. 195. l. 7. for now r. how, l. 10. for this r. his p. 221. l. 15. for deprived r. reprieved, p. 315. l. 10. for at r. as, p. 331. l. 10. for hands r. heads p. 332. l. 3 for such r. suck, p. 348 l. 15. for your r. their, l. 27. for your r. their p. 367. l. 2. for defer r. deterree p. 359. l. 5. for are r. all p. 359. l. 17 for imitations r. intimations p. 371. l. 12. for prefer r. preserv p. 418. l. 21. for ware r. wax. p. 349. l. 9. for your r. their p. 433. l. 8. for growth r. grief, p. 370. l. 24 for mets r. meals. p. 402. l. 31. for first working r. first-being, l. 31. for after-being r. after-working, p. 481. l. 4. for grief r. brief, p. 486. l. 11. for parity r. purity, p. 489. l. 15. for rublick r. publick with such others.

Other Errata's in the Greek and Latine.

Page a pro languais lege sanguis p. 61. pro ignorantiam in meam, lege ignorantiam meam, p. 65. pro intellectu lege intellectu p. 72. pro servitos anima lege anima servitus page 126. pro Operativu lege Operativu p. 160. pro spe lege sperat p. 413. pro idem lege etiam p. 381. Pro aptis parentibus lege apparentibus p. 416. pro mente lege mensa p. 420 pro ac lege an p. 427. pro dooet lege dooet p. 434. invisibilem leg. in vincibilem p. 473. ad eo lege ab eo. & similia multa.



THE
EVANGELICALL
Communicant.

MATTH. Chap. 26. Verse 26. 27.

*Jesus took bread and blessed it, and brake
it, and gave it to his Disciples, saying,
Take eat, this is my body.*

*And he took the cup and gave thanks, and
gave it to them, saying, Drink ye all of
it, for this is my blood.*



These Verses of the holy *Evangelist*, do lively lay forth the first Institution of the *Lords* last Supper, and what our *Sacrament*, the Divine *Instructor* of it, both did, and said, at the setting up of the same.

*Sacramen-
tis utimur
& Christus
est auctor,
est auctor,
sacramen-
tis abuti-
mur &
Christus est
auctor.*

Cæna domini consideratur vel respectu partium ex quibus est constituta, vel respectu hominum pro quibus est instituta.

Sicut homo ex duobus naturis id est, ex anima subsistat et corpore.

Ambr. in loc. lib. 25 cap. 3.

Ita Eucharistia duobus rebus constat terrenæ & celestis. Iren. lib. 4. cap.

Secundum quendam

modum Sacramentum corporis Christi, corpus Christi est; & Sacramentum sanguinis Christi sanguinis Christi est. Aug. ep. 23.

Two things they hold forth in generall about this instituted Supper.

1 The *Substance* of it, or what it contains.

2 The *subject* of it, or whom it concerns.

And in reference to both these, the language and carriage of *Christ* is considerable.

First, For the *substance* of this Sacrament Supper, which as it consists of two parts, so the works and words of *Christ* that tend thereunto are of two sorts.

The *Essentiall* parts of this Supper, are the outward signes, to wit *bread* and *wine*: and the inwards signified, the *body* and *bloud* of *Christ*.

Now the works of *Christ* towards the externall signes consider.

First, For the *bread*, there is a four-fold action of *Christ*: He took it, He blessed it, He brake it, He gave it.

And then for the *wine*, *Christs* actions are three, He took it, He blessed it, He gave it.

Next the words of *Christ* towards these, which are either spoken,

By way of *Imposition*, or,

By way of *Exposition*.

Touching the *bread*, that which *Christ* requires is, *Take it*, and eat it.

14. And for the *wine*, that which *Christ* commands is *Drink it*.

And both these he seems further to unfold, For the *bread*, he sayes, *This is my body* And for

the wine he sayes, *This is my blood*: wherein we are to understand *Christ* after a Sacramentall manner, meaning that these outward elements thus set apart did spiritually signifie himself, and the saving good of his sufferings, so you have the duties enjoyed, and the mysteries explained, and the matters wherein the substance of *Lords Supper* is contained, and all this I shall passe being thus briefly expounded, because there are many excellent books extant, wherein the *Lords Supper*, for the substance of it (or the parts whereof it is principally compacted) is largely and learnedly discussed.

That whereof I shall undertake to treat is the *subject* of this *Supper*, or the parties to whom it is peculiarly directed: for therein we are not onely to learne what is to be received, but who are to be receivers.

Now the persons that *Christ* in the first modell of this *Supper* administred it unto, and laid his Sacramentall commands upon, are expressly said to be his *Disciples*.

1 That which *Christ* himself doth, is to them. He took bread, and gave it to his *Disciples*, and hee took the cup and gave it to them also.

2 That which *Christ* would have done is by them: For the bread, *Take ye, Eat ye*: and for the wine, *Drink ye all of it*.

This for the outward matters, the inward mysteries are meant to them, and to them

applied { *This is my body broken for you.*
This is my blood shed for you.

B 2

So

*Non solum
quid recipi-
tur sed à
quibus.*

*Aug. in
Job. Tract
62*

*Credenti-
bus Disci-
pulis frag-
menta pa-
nis dedit
Christus.
Cyrill in
Johan. lib.
4*

So wee see here who they were whom *Christ* himself received to this *Supper* at the first celebration of it, to wit, his *Disciples* onely.

Primum et optimum in unoquoque genere sit regula reliquorum et regula vim habet & docet inæ, et præcepti.

Doctr.

Now the *first* and *best* of every kinde, is to be the *Rule* of all that shall after follow. Hence then we have a cleare discovery, who are to be accounted meet *communicants* at this holy *communion*, namely, such onely as are the *Disciples* of *Christ*, and in that this is according to the *primitive* pattern, I shall pitch down this profitable point.

That the Lords Supper is such an Ordinance, that the persons from whom it is appointed, to whom it is committed, and by whom it is to be transacted, are such all, and such onely as are the Disciples of Iesus Christ.

Touching this point I shall declare foure wayes. 1 How it is *deducted*. 2 How it is *explained*. 3 How it is *confirmed*. 4 How it is *applied*.

First, I shall make good the *ground* or *bottom* whereupon this *conclusion* is raised, that you may see it hath firme footing, and *foundation* in the *Text*, for happily it may seem otherwise to some, because *Christ* taking in of these *Disciples* onely, and requiring them to partake in this *Supper*, is thought to be a thing meerly *accidentall* and *casuall*, falling out at that time upon occasion of the *Passover*, &c. and that therefore from thence we can lay down no *instruction* for future.

But the truth is, though we say in some sence
this

this was casual and accidental, yet in some other respects more considerable, I am sure it was not, as

1 It was not so in respect of the prævision and providence of *God*, to whom nothing is contingent, but it was so ordered, and guided by the good purpose and pleasure of *God*, that those *Disciples* & those only should then communicate.

2 It was not so in respect of the intention and purpose of *Christ*, those were the only company *Christ* himselfe concluded of, had he desired others also, he could as well have sent *Peter* and *John* about to have invited more persons to meet, and communicate with, as well as he did send them into the city to prepare a place to meet & communicate in. But to let it appear that this transaction, viz. with *Disciples*, was purposely for our instruction, and doth serve as a directory to us in this case of the communion to warrant our confinement of this Sacrament to *Christ's Disciples* alone, learn two things.

1 *Christ's* admitting his *Disciples*, what that did signifie.

2 *Christ* admitting only his *Disciples*, what that did signifie.

1 *Christ*, in that he admitted those his *Disciples* to his *Supper*, did thereby declare two things.

1 That all that were at that present time in relation to him as his *Disciples*, had a right to that *Supper*.

2 That all that should be his succeeding

Disciples in time to come, should be accounted meet for this *Supper*, for Observe,

MaIntal,
Discipuli,
quo nomine
tum tempo-
ris intelli-
gebantur,
non tantum
Apostoli
sed omnes
qui Christi
doctrinam
amplexi, e-
jus fidem
profiteban-
tur, &c.

1 That *Christ* had not onely the twelve at that time for his *Disciples*, but the *seventy*, and severall others, such who having given up their names to *Christ*, and professing the faith of *Christ*, &c, were called his *Disciples*, though infirm in themselves, and inferiour to some others in place or grace, as *Chemnitius* well interprets upon *Mat. 10.42.* and upon *Matth. 13. 16.*

2 That *Christ* was not onely to have *Disciples* now, but hereafter in all ages to come. Those *Disciples* that were with him on earth, were after to go and make more *Disciples*, as some expound the Greek word, *Matth. 28. 19.* for the successe of which work *Christ* doth promise his presence to the end of the world, *verse 20.*

Mat. 28. 19
μαδστει-
σας,
Facite dis-
cipulos.
Pareus.
Discipuli
totius Ec-
clesiæ com-
municantis
personam
representa-
bant.

Now when *Christ* did administer this *Supper* with those *Disciples*, he did it as they were.

1 A part of the present number that were his *Disciples* at that time, and therein declared what did appertain to all that were absent.

2 As they were a type of the future number, such as should be brought in and become the *Disciples* of *Christ*, and so to possesse the same

Pareus in

Mat. 26. Discipulorum nomine omnes fideles Christiani intelliguntur, quibus dicit Christus suum corpus ut Discipulis, quoties sacram istam gerunt inter se in communi fidelium actu celebrant.

priviledge.

priviledge. Thus the best of our late *Writers* as *Bucer, Marlorat, Piscator, Pareus, Aretius, &c.* with a concurring consent carries it.

*Distributio
primum
facta est in
discipulos,
tanquam
semina
quædam
populorum
qui postea
creditura
erant.*

Secondly, *Christ* in that he admitted those *disciples* onely to his *Supper*, did thereby declare these *two* things.

1 That none for present that were not in some true sence his *disciples* had any right to his *Supper*.

2 That none for future that should not become his *Disciples*, should ever be accounted meet for this *Supper*,

First, *Christ* did hereby shew that whoever now was no *disciple* had no right to sit at that *Table*, wherefore though we should suppose, if some others that were *disciples*, had been then and there present, *Christ* would not have refused them, yet we must not suppose that if any had been present, who were in no sence his *disciples*, that he would have received them.

Secondly, *Christ* did hereby shew that whoever should not be his *Disciple* for future, should hence have no ground to plead for any part in this *Supper*: *Christ* by this action did entail the proper interest of this ordinance upon his *Disciples* as they were his *disciples*, and therefore the propriety appertains to all his *Disciples*, to his *disciples* onely, and to them alwayes that entail to be continued, and never to be cut off

*Zanchius
lib. Epist. 1.
ad princ.*

Freder. 3. de excom, Argum 6. Ursinus in catec, de cœna domini Quest. 82.

Polanus.
Syntag.
Theol. lib.
6. cap. 56.
de subje-
ctis cen.
Dom.

while *Christ* have any *Disciples* remain, but the title to extend no further: and thus I finde *Zanchy*, *Ursine*, and other Orthodox *Authors*, conclude from the example of *Christ* in receiving his *disciples* alone to this *Supper*, at the first Institution and administration of the same as to bar out all others, for ever that should not be the *disciples* of *Christ*, from any share in this *Supper*.

Therefore the *conclusion* is well laid downe, let us see how it may be laid forth, or how it is *secondly*, to be explained. That in the *proposition* which requires *exposition*, is, what we mean by the *Disciples* of *Christ*? To clear that, consider two things.

Discipulus
a disco,
Discipulus
à discipli-
na, quasi
discipuli-
na.

1 The signification of the word (*Disciple*) in its own nature.

1 The acceptation of the phrase (*disciple of Christ*) as it is found in *Scripture*.

1 The word *disciple* in Latine imports a learner, a *Scholar*, or one that lives under good *discipline*. And so a *disciple* of *Christ* is as much as one that learns well of *Christ*, and lives well under *Christ's School-discipline*, and while hee lives, he loves to lesson, if he may but learn any thing more of *God* in *Christ*.

Cupio dis-
cere & di-
scipulū me
esse presie-
or dum no-
do doceant
Deum in
Christo,
Iaco.

But *Secondly*, the *Scripture* will speak up more fully to this: and so concerning the *Disciples* of *Christ*, as their footsteps are found for their discovery in *Scripture*, consider

1 The

1 The sorts of them.

2 The signes of them,

Disciples of Christ for the sorts of them, were either such as were more peculiar and extraordinary, or more common and ordinary.

Those who were Christ's disciples more peculiar and extraordinary, were the Apostles of Christ, who preached Christ, Luke 9.1, 10. For all Apostles were disciples, though all Disciples were not Apostles;

2 The Disciples of Christ more ordinary and common, were all such as professed Christ, and thereupon were called Christians, Acts 11. 26.

These Disciples of Christ were either nominall or reall, seeming or sincere.

As in the world there are some Christians in name onely, and such as under a Christian name lead a Pagan life, and under a Christian title oppose Christian truth, and some indeed Christians being truly regenerated by the Grace of Christ.

Gentilem
vitam a-
gunt sub
nomine
Christiano.
Salvia.

So in the Word there be disciples of Christ so named because of some outward appearance for Christ made by them : a others, disciples of Christ indeed, so owned of Christ himselfe, because of the saving evidences of Christ's Grace in them.

Sub nomi-
ne Christi-
ano docti,
ne resiste-
rent Chri-
stiane,
Jerome.

And now these Disciples of Christ see the signes of them as given by Christ in Scripture, in the Scripture Christ discovers these Disciples two wayes.

Non nas-
cimur sed
renascimur
christiani.
Jerome.

a Joh. 6. 66

1 By

1 By their *affections* to him.

2 By their *afflictions* for him,

The case of *Christs* disciples in respect of their *affections* to *Christ* is very commendable, their love to *Christ* is large, and so great that they can hate *fathers* and *mothers*, *wives*, and *children*, *Brethren* and *sisters* for *Christs* sake, yea, and their owne *lives* likewise : and indeed else they could not be *Christs* disciples; *Luke* 14.

*Hieron. ad
Helidor.
Epist. I,*

26. It was a *Disciple*-like resolution of *Jerome*, *If my mother should stand before me, my mother should hang upon me, my brethren should presse about me, I would break through my brethren, throw downe my father, tread under feet my mother, to cleave to Iesus Christ.* And the like I read of one *Kilian* a *Dutch* School-master, being askt if he loved not his wife and children, answered, *Were all the world a lump of gold, and in my hand to dispose, I would leave it at my enemies feet to live with them in a prison, but my soul and my Saviour are dearer to me then all, Nay, a disciple can slight his life out of his love to Christ, as that blessed Virgin in Basil being condemned for Christianity to the fire, and having her estate and life offered her if she would worship Idols, cryed, let money perish, and life vanish, Christ is better then all.* And sure they doe not love *Christ*, who love any thing more then *Christ*, O the surpassing love to *Christ*, that is in a true *Disciple* of *Christ*. He loves *Christ* more then he feares *Hell*, if *Christ* should say to him, *take thy fill of sinfull delights, thou shalt not pe-*
-rish.

*Certe non
amant illi
Christum,
qui aliquid
plus quam
Christum
amant,
Aug de re.*

rish, only thou shalt never be with me: O no, he trembles, and will not sin, not so much because he would avoid hell which he feares, as because he would not offend him whom he loves, this is a true *disciple of Christ*; O how farre is he from a *disciple of Christ*, who saith he loves *Christ* and yet loves sin which *Christ* hates, and hates them whom *Christ* loves! *Christs* disciples they love others in *Christ*, and for *Christs* sake, *Jerome* professed how much he loved *Augustine* in *Christ*, and *Christ* in *Augustine*, *Christs* disciples they love others, but they love one another much more, because they are all related to *Iesus Christ*, and by this they are known, *Joh. 13.*

Secondly, the course of *Christs* disciples in respect of their afflictions for *Christ*, is likewise laudable in that they willingly take up any crosse for *Christ*, follow *Christ*, under, and then deny themselves in all, as our *Saviour* reports, *Luke 9. 23.*, and *13. 26.* The *Disciples of Christ* they will not decline any crosse for *Christs* sake, nor decline *Christ* for any crosse sake: *Josephus* writing of the times of *Christ*, saith, that in those times there was one *Iesus* a wise man, if it be lawfull to call him a man, for he did divers admirable works, himself was condemned to the crosse, and his followers suffered much for his sake, yet after all they followed him still, being dead they owned him, and for all the Ignominy of his death, and the troubles of their own lives, yet they acknowledged him, &c.

Discipulus plus amat Christum quam timet gehennam,
Bern.

Quomodo amas Christum cum ad huc amas quod in te odit Christus
Aug.

Ve portantibus crucem & non sequentibus Christum.
Bern.

Iosephus lib. 18. cap. 5.

Those

Inimici
sunt vel
qui crucem
Christi non
credunt,
vel qui non
portant.
Duobus
modis crux
tollicur aut
cum per
abstinenti-
am affligi-
tur corpus,
aut com-
passione
animi af-
fligitur
animus.
Greg.

Those are no true *disciples of Christ*, who either will not take up the *cross* of *Christ* or sit sullen under it, or seeke themselves in it. Those who hope to wear the *crown* but will not bear the *cross*, they love the *credit*, but not the *cross*, as great *Andryons* in *Chimneys*, that stand for shew, but bear nothing, those are rather *Christ's* enemies, then *Christ's* disciples, or such who when others beare the *cross*, they have no bowels in the afflictions of others for *Christ*, they have no fellow-feeling, what is all to them? Or if they must come under the *cross*, yet then they will not follow *Christ*, but sit down under deep discontents, sure *Christ* hath no such disciples: but sure such are the disciples of *Christ*, who when they suffer for *Christ*, they rejoyce in *Christ*: let it be for *Christ*, and a prison is a *Paradise*, his *cross* is their *crown*, in such troubles they triumph, such shame is their glory: for herein they are conformable to *Christ*, of whom it is said, *Heb.* 12. 2. for the joy that was set before him, endured the *cross*, despised the shame, &c. yea upon the *cross* he had a glorious triumph, *Col.* 2. 15.

Yet further, *Christ* in the *Gospel* discovers who are his disciples by these two notes.

- 1 Their fertility in his works.
- 2 Their stability in his Words.

The former declares whereof they abound, and the later wherein they abide.

First, *Christ's* Disciples are full of good fruits, *John* 15. 8. Herein, saith *Christ*, is my father
glo-

glorified, if ye bear much fruit, so shall ye be my Disciples, that is, So shall you make it manifest that you are indeed my Disciples, by your bearing much fruit unto the glory of God; when we are not onely fruitfull, but very fruitfull to God, then it is most clear we are the Disciples of Christ. When our fruit is not onely for quality good, but for quantity great, then it appears whose Disciples we are, when our fruits of holinesse and righteousness are not onely for kinde various, but for degree glorious, then we are seen to be the Disciples of Christ.

Aliquid dicitur fieri quando pat. fit & manifestatur.

In scholis human, non pro discipulo habetur qui unam

Secondly, Christs Disciples they seek to settle themselves firm in the Words of Christ: If ye continue in my words, then are yee my Disciples indeed, saith Christ, John 8.31. As he is not a scholar in a school, who learns a lesson and away. but he that abides at his book, &c. Neither is he a Disciple of Christ, who learns a little of Christ, and leaves it presently, but he that learns and lives accordingly: Hence then as not those that are barren, so not those who are back-sliding, are any of Christs Disciples indeed, John 6. 66. Christ had Disciples that went with him a while, at length they went back from him: but such were his Disciples in pretence, not indeed. Those who have seemed to come up to Christ, but now like the sun in Hezekiahs daies they are gone many degrees back, yea, and their going on still is as the reading of Hebrew altogether backward in every line

vel alteram lectionem audit, sed qui constanter in ea addiscenda, haeret, &c. Ita in schola Christi ille verus discipulus est, qui in doctrina ejus Evangelii perseverat. Chemnit.

of

of their lives, these are not the *Disciples* of *Christ* indeed, nor ever were. Well then I hope by this time it is understood according to the rules of *Christ*, who are the true *Disciples* of *Christ*, to whom appertains this priviledge to partake in this *Supper* of *Christ*.

1 Such as love *Christ* above all, and love all others in *Christ*, they are fit to take this token of *Christs* love.

Quomodo
Christi san-
guinem
possumus
bibere, qui
propter
Christum
sanguinem
erubesci-
mus funde-
re? Cyp-
de can.
dom.

2 Such as are content to take up any crosse for *Christ*: let them drink of *Christs* blood, who are not ashamed to shed their blood for *Christ* or to follow *Christ* in blood.

3 Such as in their *lives* do bring forth much fruit to *God*: they may receive from *God* this sweet fruit of *Christs* death.

4 Such as keep close to the sayings of *Christ* are meet to partake of the sufferings of *Christ* let them drink of his blood, who will abide in his word, these being *disciple*-properties, let this be a *disciple*-priviledge. So I proceed,

Thirdly, To the third thing, which is for the confirming of the point, to prove, that this Ordinance of the *Lords* Supper is for *Christs* disciples alone.

The sincere servants of *Christ* who are sanctified by *Christ*, and subject to *Christ*, are such onely in the sight of *God*, who are meet to communicate in this *Supper* of the *Lord*.

To make this good, observe that there are things which referre to this Supper-Sacrament of two sorts.

i The

1 The *mercies* of this *Supper*.

2 The *duties* of this *Supper*.

The *mercies* descending, which are from *God* to man, from the *Lord* to the beleever. The *duties* ascending, which are from man to *God*, from the beleever to the *Lord*. And these things are so conjoynd and involved, to wit, the *duties* with the *mercies*, and the *mercies* with the *duties*: that as whoever performs the *duty*, shall receive the *mercy*, so none can receive the *mercy*, but who performs the *duty*.

Now come to *disciples*, and *non-disciples*, beleevers and unbelevers, penitent Saints and impenitent sinners, and thus falls the present case.

The *duties* of the *Lords Supper*, are such as onely *Christs* disciples can perform.

The *mercies* of the *Lords Supper*, are such as onely *Christs* disciples can receive.

To cleare the case, first in respect of the Sacramentall *duties*.

The *duties* required for a full performance of those that communicate aright in this holy Ordinance, are of two sorts.

1 Preparatory to it, which make way to the main work.

2 Executory in it, which concern the work it self.

The *duties* preparatory to the present *Supper*, as the *Apostle* proposes them in the 1 Cor. 11. are principally two.

1 A man must examine himselfe, verse 28.

2 A man must judge himselfe, verse 31.

A man Aquin.

παρασκευ-
ασιμοι

κατασκευ-
αστικη.

Triplex est
iudicium,
discussio-
nis, cen-
demnatio-
nis, absolu-
tionis.

A man must *examine himselfe* that he may *judge himselfe* aright, and he must *judge* himself when he hath *examined* himselfe as is meet, neither is he to eat or drink in this *Ordinance* untill he hath done both, but now a *naturall man* that is not discipled to *Christ* can never doe either.

1 *Let a man examine himselfe* and so let him eat, saith the Apostle, 1 Cor. 11. Truly that man who takes this tryall of himself, he must have *prudence* and *patience*, two *Greek* words the *Apostle* uses in one place which implyes as much, 2 Cor. 13. 5. *Examine your selves, prove your selves. Prove by examining, and examine by proving.* A man must *examine* himselfe as exactly as one that would weigh gold in curious scales, try it to a grain, gold-*oar* is for a *gold-smith*, not a *black smith* to weigh, and try. It must be a prudent and experienced *exchanger* to judge such mettall by *weight*, *sight*, and *sound*: so self examination requires skill in a *Christian*, as that word imports: but then so to *examine* as to prove himselfe, or as that word signifies, to *bore* and *pierce* into himself, not onely to *rase* the skin, but to *run* himselfe through, and *pierce* the entrails in a deep search: An unconverted *Christian* as he hath not the *prudence*, so he will never have the *patience* to doe thus with himself, onely a pious man, a *disciple*. *Proving, examining, or searching*, ordinarily arises upon some degree of suspicion: now it is no wayes ordinary for an *unregenerate* man to suspect himself.

There

πειραζε
δοκιμαζε

Hieron in
Ephes.
lib. 3.

πειρα
Transigo
unde
πειραζω.

There is this difference among divers between a good man and a wicked man, a good man fears the worst of himself, and hopes the best of others, in whom he can but see any thing of God or Christ, as Calvin and Bucer were wont to speak. A wicked man on the contrary, fears the worst of others, but hopes the best of himselfe, will rather suspect all the world then himselfe. The disciples of Christ when Christ tells them one of them should betray him, they each reflect, *Is it I?* not, is it Judas? so prone are good men to misdoubt themselves. When Jehonadab comes to Jehu, O saith Jehu to him, *Is thy heart upright as mine is?* he questioned the uprightness of Jehonadabs heart, never doubting his own: so farre is a sinfull man from suspecting himself, and thereupon he never examines or searches himself. Suspicion that puts a man upon examination, arises upon a double case.

2 King. 10.
15.

1 In case some good requisite be suspected to be absent,

2 In case some evil opposite be suspected to be present.

Now take a naturall man, and he suspects not himselfe in respect of either of these: For good he conceives he hath abundant; for evil, he conceives himself innocent. Abundant in respect of grace, like the Laodicean Church, who thought her self rich and increased in all good, needing no spirituall gift, yet was poor, and knew it not, Revel. 3. 17. And innocent in re-
spect

spect of sin, *Jer. 2. 35. Because thou sayest I am Innocent, I have not sinned, I will plead with thee.* Now when this is a mans opinion of himselfe; he will not *examine* himselfe: for *grace*, he hath it, what need he search as if he had not? for *sin*, he pleads not guilty, and makes no more question. Thus wee find that *Pharisee*, *Luke 18. 11.* or else as for sinne if he doth not thinke himselfe free from it, yet then he feares he is so full of it, and foule in it; that he is loth to looke into himself, had rather put out the candle at the doore, then goe with it into his house to make any discoveries there. It is reported of the *Elephant*, how unwilling he is to go into the water, being forced, he puddles it, least the clearenesse of the stream he shoul discern his own deformity: so a sinfull man, either he thinks he is so good as he needs not *examine*, or he thinks he is so bad, as he is loth to *examine*, so is this thing cleared. That

1 He will not *examine* himselfe. See then

2 He cannot *examine* himselfe.

1 Because he is restrained in himselfe.

2 Because he is remote from himself.

1 The power of sin and *Satan* in him, will besure to put him by, and dull him off from this. The *devill* he loves to sift men, *Luk 22.*

31. *Simon, Simon, Satan hath desired to winnow thee as wheat, or to winnow you, in the plurall number: Noting that the devil desires that himselfe may sift and winnow all men, but he is loth any man should sift himself. Therefore*

those

ἰζηθήσατο
ἱμαῖς.
Luk. 22. 31

those in whom he works powerfully, he will be sure to hold them from this work of examining themselves.

2 Such men are remote from themselves: sin as it carries a man from God, so from himselfe, as appears in the work of repentance, wherein a man doth not onely return to God, but to himselfe, *Luke 15. 17*. The Prodigall repenting, is said to come to himselfe; his sin had not onely carried him out from his fathers house, but also from himselfe: In a sinfull estate men and their owne hearts lye asunder, till God by grace causes them to return to their heart, *Esay 46. 8*. Now self examination requires a man to be at home with himself, it cannot be done at a distance, therefore this cannot be done by an impenitent man; and so seeing he doth not examine himself, he must not eat.

*Discesse-
runt peccā-
tores à
corde. Sd.
Muscul.*

2 A man must judge himselfe, and this likewise lyeth out of the compasse of a carnall man: Some wicked men we read are judged and condemned of themselves, but for any such to judge and condemn themselves, we find it not. They are rather passive than active, forced then free, which makes them no more meet for the Supper of the Lord. For a man to judge himselfe as is meet, his conscience must be rightly informed out of the Word, and then joyn with God in passing just votes of his owne estate. But now the conscience of an unrighteous man, is as an unrighteous judge altogether unfit for the seat of judicature: No naturall man will e-

*autòkata-
xptos.
Tit. 3. 11:*

*Nec se ju-
dicant, nec
Sacramen-
ta dijudi-
cant.
Cyp. de
cen. Dom.*

ever be a just and righteous judge in his own case.

*Scientia
ad bene
distinguen-
dum, justi-
tia ad recte
distribuen-
dum.*

To compleat a righteous and sufficient judge, two things are requisite, *Knowledge and justice.*

A twofold knowledge is required.

A knowledge of the law, and

A knowledge of the fact.

A knowledge of the law, that judgement is to proceed by.

A knowledge of the fact, that judgement is to proceed against, and passe impartially upon, now a sinfull man hath neither of these, but the contrary, *ignorance.*

*Ignorantia
juris,
Ignorantia
facti.*

He hath not the knowledge of Gods law, that in judging of himselfe, he is to be guided by. It is a *Socinian* error, that a naturall man

thout any supernaturall light, is able to un-

rstand the whole law of God: They consider not, that beyond a literall and *Grammaticall* sence, there is a spirituall sence of Gods law to be look'd into, which lies out of the view of an uconverted man: let *Paul* be the instance, who speaks of himself in his unregenerate estate, *Rom. 7. 9. I was alive without the law, but when the commandement came, sin revived and and I dyed.* the *Apostle* being an *Hebrew*, a *Pharisee*, bred up at the feet of *Gamaliel*, was not without the law in its literall sence, but in respect of the spirituall knowledge of it, as it afterward came, which was not bred in him nor brought in by him, but it came from God, *Jam, 1. 17.*

*ἐντολή
ἐλθούσα.*

The

The like is the case of every carnall man, he cannot look into the *glasse* of Gods law, so as to see that, whereby he may passe a right judgement upon himselfe, the *law* in its naked and native vertue, in its vitall and vigorous compasse, piercing and proper power, he understands not, he is no good *lawyer*, therefore an ill judge.

2 the *knowledge* of the fact is requisite to right Judgement, this is the knowledge of sin, and this the sinner hath not, and so can never judge himselfe, a naturall man never sees or knowes the sinfulnessse of his owne sin.

1 Because of *sin-deceit*.

2 Because of *selfe-love*.

1 *Sin-deceit* is great, Heb. 3. 13. Prov. 11. 28. It is the most egregious *impostor* and *cheater* in the world, of dissembling its name and nature, vice oft puts on the vizard of vertue, and passes unknown. As dim-sighted *Isaac* mistook his own sons, and knew not *Jacob* in *Esaus* garments, so a man unregenerate is *ignorant* and unable to *discern* his owne sinnes, especially putting on the *cloak* and colour of appearing piety.

2 *Self-love* is great, a man is not willing to beleieve any *ill* against himselfe, affection bribes and blinds the judgement, *love covers a multitude of sins*, 1 Pet. 4. 8. If love will do so to others, in respect of their sins, what will self-love do towards a mans own sins? so hide them as himselfe shall not see or know them: nay,

Percussi sunt animi cecitate ut delicta nec intelligent nec plangant. Cypr. de la.

Sub velamine pietatis, incidi in laqueos iniquitatis. Aug. con.

Vitia nostra quia amamus, defendimus: et malum excusare illa quam excutere. Seneca.

self-love will cause a man to judge well of sin, and himselfe for sin. As when God said to *Jonah*, *Dost thou well to be angry?* yes, saith he, I do well: so let God say to a sinfull man; *Dost thou well to be covetous, carnall, unclean?* *Dost thou well to swear, lye, blaspheme my Name, prophane my day?* Yes, I doe well; their selfe-love, and sin-love makes them think their evill is good: As we are apt to love what we judge good, so we are are apt to judge that good, which we love. A wicked man cannot behold the evil of sin, it's so near him, and lyes so close to his heart: there must be a due distance between the organ and the object, that which lyes close to the eye, it sees not; so in such a one there is the first thing wanting to compleat a Judge, to wit, Knowledge.

The next requisite for a meet judge is Justice, this lyes in two things.

1 In pronouncing a just Sentence.

2 In executing of just vengeance,

Now no unconverted man will ever thus become his own Judge, he will not so judge himself as, 1 To give sentence against himself, this is only the practice and property of a repenting sinner, who if none else appeare, yet he against himselfe will be *Plaintiffe, witnesse, Jury, and Judge.* 2 Sam. 24. 10.

2 To take revenge upon a mans selfe, so a wicked man will not Judge himselfe: but a poore penitentiary doth practice this also, 2 Cor. 7. 11. He is ready to do execution upon himselfe:

seu hostile
positum su-
p a sensu-
num non
facit sen-
sationem.

Nemo se
iudice
peccat.

non enim

animam

seu suam

animam non

peccat.

sed

self: in that way wherein he hath offended, by himselfe he is punished; If sinned by defrauding he is the more free in restoring, as *Zachens, Luk. 19. 8.* if raised himselfe in pride, he will the more abase himselfe in humility as *Hezekiah 2 Chron. 32. 25, 26.*

Peccatoris penitentia est sui ipsius penitentia.

Epaminondas a Theban Captain being asked why he was so sad the day after a great victory, answered. *Yesterday I was tickled with much vain glory, therefore I correct myselfe for it to day.* And thus will a good man do in this duty of self-judging. He oft sets himselfe as at Gods bar, and Christs tribunall, arraignes, indicts and condemns himself: but how common is it for carnall men to judge others and justifie themselves, to examine others and excuse themselves, to aggravate others faults and extenuate their own? so we see these two duties of self-examination and selfe-dijudication, which are preparatory to the *Lords Supper* (as those two disciples our Saviour sent to make ready a room for the celebration of the *Passover Mar. 14. 13.*) come not within the course of unconverted Christians. Tell any such man when hee calls for this Sacrament, he must first examine himselfe, acknowledge his sin, humble his soul, seek the face of God by prayer, alas! he is not accustomed to these things at other times, and therefore cannot go about them then.

Curiosus ad cognoscendam vitam alienam, desidiosus ad corrigendam suam. Aug. conf.

As *David, 1 Sam. 17. 39.* when he was to go and fight with *Goliath* in the field, being delirged to put on *Sauls* armour, he casts it by, say-

ing. I cannot go in these, for I have never proved them. So call upon a carnall man when he meanes to goe to this communion, first, to arme and prepare himselfe by a practicall putting on these Disciple-duties of soule-searching and selfe-judging, &c. alas ! may hee say, I cannot goe to these for I have never used them.

Yet as *David*, how naked and weake in himselfe soever he was, yet he would to a combat, see how *Saul* seekes to dissuade him, *Thou art not able to goe against this Philistine, to fight with him, for thou art but a youth, and hee is a man of war from his youth.* So counsell a carnall man that is resolved to the *Lords* table, you are not able to partake in that Sacrament, it is a great and mighty Ordinance from the first Institution : you are little and farre below it, and very unfit for it, yet all avails not, but away hee will, without any selfe-examining, or selfe-condemniug, or any such way of preparing himselfe to the *Supper of the Lord*, and this his omission ariseth in general from a double cause.

1 *Because hee is negligent in himselfe.*

2 *Because he is confident of himselfe.*

1 Out of slothfull negligence, being lazy and loth to take the paines, he puts all such businesse by.

And also,

2 Out of sinfull confidence, being lifted up with

with selfe-conceits of his own ability and worth, he layes aside all such preparatory worke, but truly such a man in stead of meeting the Lord at his Table, may expect the Lord should meet him with this heart-quaking question, *Freind, how comest thou in hither? Mat. 22. 12.* which should either strike with astonishing silence, or else force this trembling answer: *How came I in hither? Why, Lord, Good Lord, hither I come vile wretch this day without any preparation or præmeditation, without any soule-searching, or self-judging, no, no, to me.*

And indeed, great is the foregoing care that is required of every one that comes unto the table of the Lord, as the forecited Question in the Parable, *Mat. 22.* doth import, which is not as one well observes: *Friend, how satst thou down? but, friend, how com'st thou in?* as if hee should have said: *Friend, before thou com'st in to this wedding feast, thou oughtest to have prepared thy selfe for it.* But so he did not, nor so does any such man in this matter, *Matth.*

Chrysost.
ad pop.
Ant. Ho,
6. ad Ephe-
si, Hom. 3.

25. Wee finde they were onely the wise Virgins that well prepared their lamps to the meeting of the Bride-groom, and were admitted with him, so they are onely true Christians who aright prepare themselves to meet the Lord in his Supper, and so are accepted of him.

I proceed to the second sort of sacrament
duties

duties that concern the work it self, and they to be sure are such as no sinfull man can transact, onely a *Disciple*, to these I shall speake two wayes.

1 More *generally*, and then more *particularly*.

In *generall*, the great work of a *Christian* at the *Sacrament* lies in the diligent exercise of suitable *graces*. A meet Communicant.

1 He must *exercise* severall *graces* at the same time, and

2 He must *exercise* one and the same *grace* severall wayes.

Divers *graces* are to be stirred up and brought out upon this solemne occasion and in this sacred action; A *Commander* upon small matters, sends forth some few of his *souldiers*; but when the service is greater, hee draws out the more of his *forces*: here a *Christian* must draw out most of his *graces*, the service being so great, whereas fewer may suffice in inferiour affairs, *David* when he managed the combat against the *Giant*, he had especially five smooth stones ready in his *bag*, which he chose out of the *brook*. So a *Christian* that well manages this matter at the *Supper* of the *Lord*, he hath in ready exercise at that time, especially these five excellent *graces*: *Faith*, *Hope*, *Charity*, *Humility*, and *Heavenliness* of *minde*.

1 Then he puts forth *faith* in its workings *Christward*, by the power of which the soul is born up and brought in to *Jesus Christ*:
Faith

Faith to a Disciple at the Sacrament is like Philip to the Eunuch in his Chariot, *Acts* 8. it occasions sweet warmings and workings of spirit, while it opens unto him Christ Jesus in his bitter and bloody sufferings, when a believing soul like a net, hath on it the lead of a holy feare, and the cork of a lively faith : then cast it out, and it catcheth the good things of Christ. if the cork of faith were without any lead of fear ; the net of the soul would lye too high, if lead of fear without cork of faith, the net of the soul would sink too low, and so nothing caught : what then shall those doe that have neither fear nor faith ? *Luke* 18.8. When Christ comes, shall he find faith on the earth ? Truly, he may finde faith in heavenly hearts, but when Christ comes in the Sacrament, he shall finde no faith on earth, no faith to be found on earthly or worldly mindes : therefore no duty of faith can be performed by earthly men. Then hope must also do its work, which is, 1. to stretch out the heart in an earnest expectation, *Phil.* 1. 20. *Rom.* 8. 19. The word translated signifies a putting forth the head to look earnestly for some good from God, *Acts* 3.5. A Christian looks and expects to receive something by the Sacrament of Christ, as that cripple did by those servants of Christ ; he doth not hope in the Sacrament, but he hopes through the Sacrament to receive from Jesus Christ : and 2. Hope stayes the heart in a patient expectation, as an anchor holds the ship

Nos fide spe et dilectione sumus cum Christo in celo, & ipse divinitate, bonitate & unitate, nobiscum est in terra. Aug. Tract in ep. Job.

Ille apud Deum plus habet ; loci qui plus attulit non arguit sed fidei. Aug. ἀποχαραδονία ὁφ ἀποκατα caput & δονία videre Eras.

Aliud est sperare in, Aliud est sperare per.

of

Ασφαλῆ of
α, and
Σφάλω.

Ἀγαπή of
ἀγαπῶ-
μι of ἀ-
γαπῶ κατὰ
παρ.

Nihil est
quod Chri-
stum ita
nobis ama-
bilem red-
dit, quam
calix ille
quem pro
nobis bibit.
Bern. Ser.
10. in cant.
Amar con-
cupiscentiæ
non requi-
escit in qua
cunq; ex-
trinseca

aut superficiali adeptione amati: Sed querit amatum perfecte habere
quasi ad intimam illius perveniens, &c. Aqu², qu. 28. a. 2.

of the soule still, till faith brings in *Christ*
Heb. 6. 19. Hope keeps the soule it *slips* not,
as the word there imports, and so while it
holds, it helps. A naturall mans *hope* is a
spiders webb, *Jeh. 8. 14.* it may catch flies,
but will never catch *Christ* in a Sacrament:
Faith and *hope* in the heart as *two oars* in a
boat, a *Christian* strikes with both, and rows
out to meet *Christ* in the *Sacrament*. A man
without these *graces* is a boat without oares,
what can he do in the wide Sea? Now
love likewise must be at worke, and indeed
love is a working grace as the greek word
signifies, and it doth not only work it selfe.
But it sets all the soule on work to attaine
what is beloved: O how *love* to *Christ* is
operative at this ordinance, when a *Christi-*
an takes the cup of wine, he thinks of the cup
of wormwood that *Christ* drunk for him, and
that springs *love* to *Christ*, and such a love
as will not be satisfied in a little of *Christ*, or
to look at *Christ* at a distance, but sets the
soule in labour with eager desires of the
most intimate enjoyments of *Iesus Christ*: O!
cries the *spouse*, *Comfort me with apples, stay*
me with flagons, for I am sick of love: Now a
naturall man hath no love to *Christ* thus to set
a work at a *Sacrament*. Hee hath no such fire
of love burning in him, as may make his cold
watry affections to so boyl after *Christ*. The

Apostles

Apostles *judges* such worthy of the greatest execration and excommunication. If any man love not the Lord *Iesus*, let him be an Anathema Maranatha, 1 Cor. 16. 22. Sure then unfit for this Sacrament, and at this time: Oh how the Grace of *humility* is set a work by a sincere *Christian*, hereupon his soul sensibly feels spirituall poverty, which puts it into a spirituall capacity: O! blessed are the poor, not of spirit (as one well observes) but in spirit, *Matth.* 5. 3. those who are not without spirituall graces, but are affected with their wants in spiritual graces, and so are humble in their owne eyes, these the Lord will sweetly fill, when hee sends the rich empty away, *Luke* 1. 53. And thus the heart the more humble, the more heavenly, the lower the higher, and so the nearer God, and the fitter to close in with *Christ* at this Ordinance. The nighest God, and the lowest the heart are nearest together. This is the miracle of humility, it tends upwards, and though it be not an elation, yet it is an elevation of the heart that puts it into a Sacrament frame, and fits it to converse in this Ordinance. Come to unregenerate men, they are high in pride, and their spirits are low in earthly-mindednesse, the curse of the *Serpent* is upon a earthly man, upon his belly hee goes, and not *Christ*, but dust he eats all the days of his life.

None of these graces can he then exercise, for he hath them not: Yea, how can any such have the graces of the Spirit, when they have not spirit of grace, *Iude* 19. Now spirit-lesse men are

Non dicit
Christus
beati sunt
pauperes
spiritus,
sed spiritu.
Mat. 5. 3.
Cajet. an.
in loc.
Hoc est hu-
militatis
miraculum
ut elatio
deorsum,
humilitas
sursum
tendat.
Aug. de
civ. Dei,
l. 14. c. 13.

*Tota in to-
ro, & tota
in qualibet
parte.*

*Fides non
est necessa-
ria accessu-
ro ad eu-
charistiam.
Cajet.
Juel. defens.
ap. l. 283.*

*Nolite pa-
rare fauces
sed fidem.
Quid pa-
ras dentem
& ven-
trem? cre-
de & mar-
ducasti,
Aug. in
Joan.
Tract. 25.*

are vnmeet for this spirituall matter, But yet further, he that comes hither. 3 He must exercise one and the same grace severall wayes : as for instance, the grace of faith, It is said of mans soul : *That the whole soul is in the whole body, and the same in every part of the body,* though to severall purposes, its in the eye to see, in the ear to hear, in the tongue to speak, &c. so may it be said of a Christians faith. *It is in this whole businesse, and in every part of the businesse,* adding life to all, it is an eye to see, as a hand to take, as a tongue to tast, as a mouth to feed, &c. *Faith is all in all.*

When any come to the Table of the Lord, absolutely necessary is the use of Faith; (How- ever *Cajetan* at a conference with *Luther* concludes the contrary) hereupon *Augustine*, *Cyprian*, and others were wont to call upon those that went to the table of the Lord, not to sharpen their teeth, but to quicken their faith, the great work at that time, being to lie upon that grace, and hereupon we still urge upon such as mean to communicate, to examine them- selves concerning their faith, 2 *Cor.* 13. 5. now this were needlesse, were there not then a necessary use of faith, were there not much businesse to doe, which cannot be done without faith, and onely by a Belcever, every faithlesse man being an unfit man, and no way meet for this matter : let us see this more distinctly in the particular duties that are to be done at the table of the Lord.

There

There are four things each communicant is then to do.

- 1 To remember Christ.
- 2 To discern Christ.
- 3 To receive Christ.
- 4 To eat and drink Christ.

And all these belong to beleevers to do, being works quite out of the walk of every wicked man in the world.

1 To remember Christ at his Supper.

This is according to the expresse precept of Christ, *Do this in remembrance of me.* And this is according to the proper practise of pious men, *Isa. 26. 8.* The desire of their soules is to have the Lord ever in remembrance.

But much more when they have the memorative help : O the fresh thoughts of Christ that by this means are most fastened in their hearts : To remember Christ his death and suffering at this Supper, is more then to have some few transient thoughts at that instant of Christ and the things of Christ, and so vanish without any permanent impress made upon the minds of men. To remember Christ and his death is so to be affected with it, as to draw vertue from it, and feel the effectuall fruit of it.

Its more then to looke at things in a distance or, in a generall notion, its to make all present as if the Sacrament day were Christ-suffering day, to be at the Lords Table as at mount Calvary, beholding Christ on the crosse
Quid tam efficac ad curanda conscientia vulnera, quam Christi vulnerum sacramentalis meditatio Bern. Ser. 62. in Ccen.
 bleeding,

Quæ magni faciamus memoria infirmus.

Ecce ego deideo & tamen

plango carnales homines qui nondum possunt Christum spiritualem cogitare, Aug.

Md Sid.

κρίνον παρὰ τὸ κρίνον.

Qui discernit, dissipat, segregat.

τὰ κρινοειδή.

bleeding, &c. to bring all home in a close application to ones owne particular interest, and for each ones spirituall advantage. Thus carnall men can never remember *Christ*, or the sufferings of *Christ*, they are things they doe not rightly understand, nor highly esteem, and so have no minde to remember, *Psal. 106. 7.* Mans memory and Gods mercy hardly hangs together. Two things naturall men are apt to forget : Gods goodnesse and their owne sinfulnessse, the goodnesse of God in *Christ* is easily forgotten, rarely remembred, alas ! sinfull men at the *Sacrament*, they little think upon *Christ* as corporally crucified long since : not as spiritually crucified at present before their eyes, *Gal. 3. 1.* they minde the outward Ordinance, but forget *Christ*, not laying his love, his death, his worth to heart : as a *Woman* whose husband being to travell left her a precious jewell as a token of his love, to remember her of him in his absence, she loved oft to looke upon her jewell, but forgot her husband: her jewell was oft in her hand, but her husband seldome in her heart, far from the desire of her thoughts. 2 To discern *Christ* his body and blood, this is our duty when we are at his *Table*. *1 Cor. 11. 29.* To looke otherwise at bread and wine there set a part, then at any ordinary table : so as to espie *Christ* in them, to see *Christs* body in bread, and his blood in wine, this a beleever doth, but no other man. A naturall man makes no difference betweene bread and wine at the *Lords Table*

Table, and common meat and drinke at his own Table, he can see no *Christ* in those creatures, and so while he eats and drinks them, he eats and drinks his own damnation. Such a one discerns not *Christ* spiritually present, for hee cannot discern the things of the spirit, 1. Cor. 2. 14. The presence of *Christ* is veiled not revealed; his eyes are held in darknesse and blindness, so that his soule sees no *Christ*, when outward objects are apparent.

Magis sunt illa quae intelligimus quam ista quae cernimus.
Aug.
Tenebrae tenendo:

Two things be requisite to discerning, *light* and *sight*, light in the air, and sight in the eye let there be sight in the eye, yet if the air be darke, let there be light in the air, yet if the eye be blind, a man seeth not: Now a naturall man hath neither light or sight, his light is darknesse, and his sight is blindness, and so seeth not, *Eph.*

4. 18. As *Isaac* said to his father, *Here is the Altar, wood, and fire, but where is the sacrifice*, So may that man say to the Minister. *Here is the Table, the bread, and the wine, but where is the lamb?* Hee seeth no *Christ*, neither indeed doth he mind *Christ*, so he seeth other things present, O! saith the Eunuch to *Philip*, *here is water what lets me to be baptised?* as long as there was water present, he looked no further:

Cecus interiorius panem Christum non videt, Et beatus estne? nemo sic dicit nisi paruér cecus, Aug. in Psal. 57.

Here is bread and wine saith one, *what lets me to communicate?* not looking to see whether himself be prepared, or whether *Christ* be present, as a child loves to looke on the gilded outside of the book, but looks not on to what is within, so men at the *Lords Table* gaze on the out-

D

ward

ward elements, but seek not to see *Christ* within. The wise men, *Matth. 2.* were not satisfied to see the star, till they came to behold the *Babe* in the manger : So here to see *Christ* in the *Sacrament*, only gives true *Christians* content.

3 To receive *Christ*, this is also a duty at the *Table of the Lord* to take, *1 Cor. 11. 24.* not bread only, but the body of *Christ* : this every unregenerate man is utterly unable unto, as may appear by considering what the act is.

It is a soul extending act.

It is a soul ascending act.

Ascendamus cum Domino in coenaculum magnum, & accipiamus ab eo sursum calicem novi Testamenti.
Hiero.
Joh. 10. 29.
Exit de manibus eorum non enim eum apprehendere poterunt, quia manus fidei non habuerunt.

Aug. in loc.

He that would take *Christ* in the ordinance, must stretch out himselfe and stir up himselfe, both which are beyond the activity of all unregenerate men in relation to *Christ*. The *Saints*, though they do not stretch themselves for matter or measure beyond what is meet, *2 Cor. 10. 4.* Yet in good matters they stretch themselves to the utmost of what is meet : as in prayer to *God*, in faith towards *Christ*, they reach out heart and hand, to the utmost, *Phil. 3. 13.* To take hold of *Christ*, an unbeliever hath neither hand nor heart stirred up, or stretched out to the receiving of *Christ*. Hence the *Lord* complains, *Isa. 64. 7.* No man stirreth up himselfe to take hold on me. A true *Christian* though he cannot take hold on *Christ* as well as he would, yet he stirres himself to it as well as he can; whereas the case of another man, is like that of the poor woman *Luk. 13. 11.* she was bowed together and could in no wise

lift

lift up her selfe. Ever since the first fall of man from God, all ascending motions of mans heart to God are forced, none free; only through grace a true *Christian* can at the *Lords Table* reach up a hand into heaven, and take hold of *Christ* sitting there. *Mary* look'd down to *Christ* on earth, and so touches him not, *John.* 20. 17. *Stephen* looks up to *Christ* in heaven, *Act.* 7. 55. and not by the hand of his body, but by the ascent of his faith takes his hold on *Christ* there, and so doth a believer in *Christ*, at the *Supper of Christ*.

4 To eat and drink *Christ*, his body and blood at his *Table*, this is also the duty of each communicant, *1 Cor.* 11. 24, 25. Here is such solid and savoury meat, as the souls of beleivers love: The *Lord* at his *Table* doth not only provide somewhat for his servants to look upon, but for their souls to live upon.

Suidas reports of one *Pasetes*, who used to call his friends to a banquet, where they should see a table furnisht with variety, and plenty of all manner of meats and drinks, but when the guests went to take any thing to eat, it suddainly vanished away and turned to nothing. Here is a feast to which the *Lord* calls his friends, and whereat, not only their eyes may be filled, but their souls may be fed. that whereof they may certainly and sweetly eat and drink, and so indeed do the deare *saints* of *God*, and that others at this table do not, it is not because there is meat no where to eat of, but because they

Proculdu-
bio non
manducant
spirituali-
ter carmen
nec bibunt
sanguinem
Christi; licet
visibiliter
premunt
dentibus
Sacramen-
tū sangui-
nis & cor-
poris ejus.
Aug. in
Ioan.

they have no *month* wherewith to eat. He that is well prepared to this *supper*, must not only have *two eyes*, and *two hands*, but *two months* also, one to eat and drink bread and wine, another to eat and drink *Christ's* body and blood; this latter every unbeliever wants, and so though he eats the *bread* of the *Lord*, yet he cannot eat the *bread* which is the *Lord*, though he cracks the *shell*, yet he never eats the *kernell*; there is milk in the *breast*, and marrow in the *bone* that he comes not at: *boney* in this rock that he doth neither tast or touch, such men suppose themselves to eat and drink of the best, but what they eat at this ordinance, is *kid*, and not *Venison*, Gen. 27. 9. Like *Isaac* they are mistaken in their meat: only a sincere *disciple* of *Christ*, he feeds and feasts upon *Christ* indeed at his Table, for as he hath there, *meat* to eat of which others see not: so he hath a *month* to eat with, which others know not. Thus go through all these *duties*, *Christ* is then not only to be remembred *absent*, but to be discerned *present*: neither only to be perceived with the *eye*, but to be received with the *hand*: nor onely must there be a hand to take him; but a mouth to eat and drink him, and all in a spirituall manner, to all which *duties*, all unregenerate men are altogether unable, upon a double cause.

1 *Because they are bound.*

2 *Because they are dead.*

They are held fast in the cords of their own
sins

sinns, and like prisoners in the bonds of their own iniquities, *Psa. 9. 16. Act. 8. 23.* A sinfull man when he goes to the Supper of the Lord, he comes out of the world, as *Lazarus* out of the grave, *Joh. 11. 44.* Bound hand and foot with grave-clothes, and his face bound about with a napkin, alas the soul of such a man can neither see, take, eat, or think upon *Iesus Christ* at his sacred Supper, in any sutable manner.

2 Because as he is bound, so is he dead, bound by sin, dead in sin, *Ephes. 2. 1.* Can a dead man see, eat, or drink? Can a dead man discern with his eyes, take hold with his hands, meditate in his thoughts? It was an ancient abuse of this Sacrament, to give it to dead bodies, which sinfull custome was cashiered by a councill at *Carthage*, for this very cause, In that *Christ* saith, take, eat, doe this in remembrance of me, whereas car-kasses and dead bodies, cannot eat or drinke, take or touch, mind or remember, and so judged unmeet for this matter: And upon the same ground unregenerate men, whose souls are dead in their sinnes, are therefore unable to act about the spirituall part of this Supper. So I passe from the duties of the Lords Supper, which you see only *Christ's* disciples can perform, to the mercies of the Lords Supper, which only *Christ's* disciples receive: And these are either,

Primary and principall, or
Secondary and consequentiall.

For mercies of the first sort, I find two,

1 Communion with *Christ*, the chiefeest good.

Placuit ut
defunctorum corpo-
ribus Eu-
charistia:
non detur,
nam dictū
est à Do-
mino, Ac-
cipite &
edite, hoc
facite, &c.
cadavera
autem nec
accipere,
nec edere,
nec memo-
rare pos-
sunt. Con.
Car. 3. can.

6.

2 Remission of sin the greatest good.

At the *Lords Table* a true *Christian* hath the mercy of communion with *Christ*, 1 *Cor.* 10. 16. The cup of blessing which we blesse, is it not the communion of the bloud of *Christ*? The bread which wee break, is it not the communion of the body of *Christ*? It is so to beleevers, but for other men, who by their sinfull lives hold communion with devils, and so can have no communion with *Christ*, as the *Apostle* clears it in a particular case, 1 *Cor.* 10. 20. Sinfull men they willingly joyn themselves to *Satans* service, *Luk.* 15. 5. And so are fitter to be with the swine at the divels trough, then with *Saints* at the *Lords Table*: they can have no communion, so much as with the members of *Christ*, much lesse *Christ* himselfe. True *Christians*, they have union and fellowly unity one with another in their ordinary converſes, *Act.* 2. 26. *Act.* 4. 32. and so a sweet union and communion on with another in this present matter, 1 *Cor.* 10. 17. we being many are one bread, and one body. Sure then, sweeter is the union and communion they have with *Christ* their head, in this holy businesse: carnall men can have no communion with *Christ*, because they have no union with *Christ*. Two things concur to make an union betweene *Christ* and our souls. The spirit of *Christ*, and faith in *Christ*. The spirit on *Christs* part saying hold on us, 1 *Cor.* 6. 17. And thus wee are glued to the Lord by one spirit, as the *Greek* word there signifies, and then faith on
our

Quam
servis est
hæc com-
munion?
nam etsi
non infect
personas
nec unit
substantias
eandem con-
sociat af-
fectus &
confederat
voluntates.
Cypr. de
eccl. dom.

et unum
est.

our part laying hold upon *Christ*, Eph. 3.17, Eph. 4.5. Now an unregenerate man hath neither of these ligaments, to knit a union betwixt *Christ* and him. He hath not the *spirit* of *Christ*, Rom.8. 9. Neither hath he *faith* in *Christ*, 2 Thes. 3.2. No *faith*, no *Christ*. Gods Saints have a two-fold union with *Christ*.

The one *mysticall*, by *faith* in him.

The other *morall*, by *love* to him.

Naturall men, as they have no *faith* in *Christ*, so no *love* to *Christ*: They love *Christ*, as a malefactor loves a judge, nothing lesse. Union is of things present, that some sweet way lye neer together, but *Christ* and all unconverted men, lye farre a sunder, Eph. 2.13. Not by distance of place, but by dissimilitude of properties: Union is of things *homo geneal*, that assimilate one another, but *Christ* and such men are *Heterogeneal*, different and discrepant, so that there is no union, and so no communion. Where there is union, there is unity and agreement: communion and concord goes together, *Christ* and those men have no concord, therefore no communion, 2 Cor. 6.14.15. What communion hath light with darknesse? What concord hath *Christ* with *Belial*?

Non inter-
vallo loco-
rum, sed
pravitate
morum.
Ambr. in
Psal. 119.

2 At the Lords Table a true *Christian* meets with the mercy of remission of sin, Matth. 26. 28. *Christs* blood was not only shed on the crosse, but also his blood is drunk in the Sacrament for the remission of sins, that pardon of sins to Gods Saints, might thereby be

the more sensibly conferred, and the more certainly confirmed, and so unto them it is : O saith the *Lord* ! while such sit at his Supper ; *Be of good cheer, all your sins are forgiven.* There are three things, the *Lord* gives together : *Hidden Manna*, a *white stone*, and a *new name*, *Revel. 2. 17.* And truly at this *Table* his disciples receive, *Hidden Manna* to refresh them, a *White stone*, to absolve them, and a *new name* to describe them ; the mercies of remission of sins, and adoption of sons assured to their souls : for other men it is no such matter, they who mind not repentance, meet not with remission of sins, these two, as *Jacob* and *Esau* one holds the heel of the other, *Act. 5. 31.* *Christ* is exalted of *God* to give repentance to *Israel*, and remission of sins : Repentance, as it is placed, so it must be practised first, and then inseparably follows remission of sins, unto our spirituall sence. *Gods* servants first study the practise of repentance, and upon their attendance at this *Table*, their souls receive the sence of sweet pardoning mercies : whereas others who so harden their hearts, that they will not ; and their hearts are so hardened, that they cannot repent, *Rom. 2. 5.* men to be mourned for, because they cannot mourn for themselves ; they come to the *Lords Table*, but no pardon doth *God* there apply, and when after they think to apply pardon themselves, it proves as a plaister that will not stick.

Now these being premised, I proceed to Supper

Da Domine
penitentia
& postea
indulgenti-
am.
Eulgent.

per mercyes of the latter sort, which as it were follow upon these. To instance in five,

- 1 *Graces increased.*
- 2 *Comforts enlarged.*
- 3 *Conquests obtained.*
- 4 *Covenants sealed.*
- 5 *Life eternall assured.*

Now it is none but a true *Christian* that can gather such a bunch of grapes on this vine, such a posie of flowers in this garden.

Hereby he gaine growth of *grace*, Growing creatures, wee know, are most hungry; and a growing *Christian* is hungry to eat of this *Supper*: and being hungry, the oftner he eats, the more he grows. At this *Table* is that food, upon the eating of which, every grace in a *Christian* grows fat, and flourishing: but as of all graces in this Ordinance, *faith* is most exercised; so of all graces by this ordinance, *faith* is most increased.

A *Christians* *faith* gathers strength from al good works, but most from this: here is *faith* converses with *Christ*; & *Christ* encreases his *faith*, here the hand of *faith* is upon *Christ*, and the hand of *Christ* is upon *faith* for good. Other men when they approach this *Table* they have no grace to increase, no *faith* to strengthen: That *faith* they have is a dead *faith*, & dead things are not capable of growth or receiving strength: It is not with dead stones as with living plants, that sun & rain causes to increase, many a mans *faith* is as *Nabals* heart, dying, nay, dead in him as a stone, all the *Sacraments* in the world will not give it life, much lesse strength, *1 am. 2. 17.*

Fides pinguescit operibus
Musen,

Lapides non crescunt sed augeantur,
Scalig.

2 Here-

2 Hereby the *spirituall comforts* of a *Christi-*
an are inlivened and enlarged. The holy *Ghost*
 like *Noahs* dove, brings the olive branch of
peace in his mouth, to a disciple, as he sits at the
Table, thereby signifying, the waters of *Gods*
 wrath are asswaged. Yea, *God* and *Christ* comes
 in, and both bids them welcome: Me thinks I
 see as it were the *Lord* standing at his *Table*,
 and speaking to all others, like that, *I sa* 65. 13.
 14. Behold my servant shall eat, but ye shall be hun-
 gry, behold my servants shall drinke, but yee shall
 be thirsty, behold my servants shall rejoyce, but
 ye shall be ashamed, behold my servants shall sing for
 joy of heart, but yee shall cry for sorrow of heart, and
 howl for vexation of spirit. A true *Christian* is at
 the *Supper of Christ*, as *Mary* at the *Sepulchre*
 of *Christ*, with some fear, yet with much joy,
Matt. 28. 8. with some sorrow, yet with great
 comfort, he sorrows that his sins were the cause
 of *Christ*s death, and he rejoyces that *Christ*s
 death, should be the means of his life, *Christ*s
 crosse the cause of his crown, and *Christ*s bloud
 the way to his blisse. But a stranger doth not
 intermeddle with this joy, nor sinfull men par-
 take of these comforts, this new wine would
 break their old bottles, and old bottles spoil this
 new wine, The servants of *Christ* have had their
 black clouds, and bitter stormes of soul troubles,
 showers of godly sorrow for sin, whereupon
 at such an ordinance as this, O what bright
 beams

Non neces-
 sarium est
 homini ut
 Christum in
 ipsius passi-
 one deple-
 ret.
 Sed magis
 seipsum in
 Christo.

Sicut post-
 vehementes
 imbres
 mundus aer
 & severus
 efficitur, ita
 post lachrimarum pluvias mentis sequitur serenitas. Chrys. Sup. Mat.
 Tanquam leones ignem spirantes ab illa mensa recedimus demonibus ter-
 ribiles, Chrys. ad popul. Ho, 61.

beams, and clear calms, and sweet comforts come in upon them !

3 Hereby glorious *victories* are also obtained, sin and *Satan* subdued. A prevailing lust vanquished, fiery temptations, and hot burning corruptions then quenched, by one draught of *Christs* blood drunk down at his *Table*: Hence some *Disciples* have gone from this *Supper* triumphing, and trampling upon *Satan* as lions breathing fire, (saith *Chrysostome*) terrible to the *Devils* themselves.

Whereas, wicked men they com to this *Table*, and drink down the *Devill*, yea, goe from it as incarnate *devils*, afterward breathing infernall fire, abominable to *God*, being seven times worse the children of *hell*, than before. Indeed they refuse to *combat*, how shall they conquer ?

Though all that fight do not overcome, yet who can ever think to overcome, that will never fight ? A true *Christian* as he will not look for *conquests* without *combats*, so neither will rest in *combats* without *conquests*. It is said of *Alexander*, he never reckoned how many battells he had fought, but how many victories he had gained. O the desire of a *Christian* is so to come from an *Ordinance*, that he may cry, *Victory, victory!* & when he doth more obtain his desire then when he hath been in the exercise of this ? *Gods* people when they come out from the *Lords Supper*, like *Israel* when they came forth of the red *Sea*, they look and see their enemies
lye

lye dead upon the shore, that wherein they were preserved, thereby their foes were destroyed: and Gods children here have their souls revived, and their sins destroyed: this *Table* is an altar whereupon their lusts are sacrificed.

Illud dicitur novum quod est de novo redintegratum. Aliquid dicitur novum vel respectu, Institutionis vel respectu reformationis.

4 Hereby to their souls the *covenant of grace* is sealed, and upon their hearts the holy *characters* thereof are set. *Sacrament* dayes to Saints are *sealing* dayes, O the sacred stamps that God then strikes upon the souls of his servants! or if written before, yet then he wipes off the dust, as it were, that all the letters are more *lively*, and become more *legible*. It is as a new draught it is so renewed, *Jer. 31. 31, 32, 33.* God then puts on the *Seal* againe that all the *prints* and *parts* of the impression are left more perspicuous and apparent: sinfull men are not *seal-able*, nor capable of soul-impressions. Hard wax will not receive the print of the *seal*, no more will hard hearts. The wax is first warmed and melted, and then it receives the *Seal*: so it is the heart softned and melted, that takes the seal of God.

Unum apex Evangelii, plus valet quam cælum & terra. Luth.

Those that are humble and holy, God *seales* with his holy *Spirit of promise*, *Eph. 1. 13.* Gods Saints do not onely receive the *broad Seal*, but the *privy seal*, the *Seal of the Spirit* in the *Sacrament*, making its Impresse upon the *Table* of their hearts, ratifying and confirming unto them the promises of the *Gospel*, one of which is more worth then *Heaven and Earth*, unconverted men they can have no such sealing, they are *strangers from the covenant of promise*, *Ephes. 2. 12.* They have

have no *Christ*, the center in which all the promises meet, 2 *Cor.* 1. 20. Whereas true beleevvers have them all under seal, 2 *Cor.* 7. 1. As *Caleb* gave to his *Daughter* the upper and nether springs: so *God* gives to his children the promises of earth and heaven, 1 *Tim.* 4. 8. and to put all out of doubt, he sets to his seal, 2 *Cor.* 3. 22.

5 Hereby eternall life is assured: this is the fruit which hangs upon the top-bough, which onely a true *Christian* can reach, *Joh.* 6. 51. *I am the bread*, sayes our Saviour, *that came from Heaven*, if any man eat of this bread, he shall live for ever, and ver. 54. *Whoso eateth my flesh and drinketh my blood hath eternall life*: Here is a mercy. *Vita est operatio creature cum delectatione.* What thing so excellent as life? and what life so excellent as that which is eternall? Life is the most precious treasure, and richest Jewell in the world.

A *Mariner* in a storm will hurl all over-board to preserve his life, skin for skin, and all a man hath will he give for life. What made *Queen Ester* so earnest with the King? chap. 7. 3, 4. She wrought for life: What made the woman in the Gospel spend all upon Physicians? she strove for life. But alas! this life what is it? It hath bitterness and brittleness in it: one houres life in Heaven, is more worth then all *Methusalems* time on Earth: a thousand yeares here are not to be valued with one day; There is life indeed, *Vita non est vivere sed valere.* where is health without sickness, joy without sadness, beauty without blemish, &c.

Alas! a sinfull man at the *Lords Supper*, receives

ceives no so much mercy, as assurance thereby of *life eternall*, because he only partakes thereof the meat that perisheth, and not of that meat which *endures* unto everlasting *life*, *Joh. 6.27.* *Eternal life* it is the life of grace on earth, and the life of glory in heaven, these are one and the same, and onely gradually differ. The life of grace, is the life of glory begun, and the life of glory, is the life of grace perfect. And so only such as have the life of grace entered, can have the life of glory assured. So we see what are the *mercyes* of this *Supper*, and that onely *Christs* Disciples can receive them.

For a generall proof of this, we know the receptacle of all mercy from God is, the heart of man, as that duty is not done, which the heart doth not: so neither is that mercy received, which the heart receives not, come now to the hearts of carnall men, and they are not capable for the receiving of mercy.

1 *Because they are filled up.*

2 *Because they are shut up.*

Intus ex-
stens prohi-
bet alie-
num.

Their hearts are already full, *Aet. 5.3.* *Why hath Satan filled their hearts*, saith Peter to *Ananias*. Their hearts are as dens of *Devills*, and of them it may be affirmed, as was prophesied of *Babylon*, *Isa. 13. 20.* Their houses shall be full of dolefull creatures. *Owls* shall dwell there and *Satyrs* dance there, *Dragons* and wild *beasts* shall lye down there, &c.

The hearts of men unconuerted, are full of filthy lusts, *devils* dwell there, *sins* dance there, they

they are as pitchers of earth, fill'd up with the poisonous liquor of hell, or at best their hearts, but as childrens pockets that are fill'd with *bables, trash, and dirt.*

The *Inne Luk. 2.7.* being full of *guests*, *Christ* and his *mother* could have no room, mens hearts filled with lusts, there is no room for *Christ*, or such mercyes. Their hearts also are shut up, and as they have not *repentance* to empty, so neither *faith* to open their hearts, now un-emptied and un-opened hearts can never receive those fore-mentioned mercyes. The hearts indeed of *Gods Saints*, are enlarged to let in those marvellous mercyes. *Christians* hearts are well figured out by golden vials, *Rev. 5. 8.* *Vessels* narrow beneath, and wide upwards, their hearts being narrow, and contracted towards things below, but open and enlarged upwards, towards things above, on the contrary, carnall hearts be *open* downward, and *shut* upward, that when mercyes come from *God*, they cannot receive them.

*Cor clau-
sum habent
quia cla-
vem fidei
non habent.
Aug.*

Take them at the *Lords Table*, and they receive *Judgment*, not *mercy*, a curse, no *Christ*, their *bane*, not their *blisse*.

As men are that receive, so is that which is received: He that is good receives good, but all proves bad to a bad man, *Tit. 1. 15.* As that covering and conducting cloud, *Exod. 13.* which was *bright*, and gave light by *night* to the camp of *Israel*, they had a great mercy in it, and much benefit by it: But to the *Egyptians* the same cloud

*Quicquid
recipitur,
recipitur,
ad modum
recipientis.*

Euchari-
stia sacra-
mentum si-
cut mare
rubrum ali-
js vehi-
culum.
alijs sepul-
chrum.
Chrys. in
Psal. 113.

Corpora
impura
quanto
magis nu-
tris dete-
riora à
reddis.

cloud was all *black*, full of darknesse, and disad-
vantage to them. *Exod.* 14. 20. So this Ordi-
nance of the *Lords Supper*, to *Gods Israelites*, it's
a bright and blessed meanes of much mercy: but
to wicked *Egyptians* it carries death and dark-
nesse with it, *Hell* and destruction follows it,
1 Cor. 11. 29.

Take *two* men, let them sit and eat of the
same meat, & drink wine together at the same
Table, the one healthfull and sound, he is nou-
rished and refreshed, his strength augmented, his
bloud and spirits encreased, the other sickly
and unsound, hee is the worse for his meat, his
distempers the stronger, &c. O the soul, re-
freshing mercies! that a sound *Christian* receives
at the table of the *Lord*: whereas others insin-
cere and unsound, their maladies and miseries
are much more by this meanes augmented.

So we see that except men be the true *Disci-
ples* of *Christ*, the duties of this *Supper* they can-
not receive, and so are unmeet to communi-
cate.

I now passe on, in the fourth place to apply
this.

Use.

Hence we first learn, how few will be found
fit to partake at the *Table* of the *Lord*, for to be
sure, the number of such disciples is small:
Christ who knows all his sheep, *Ioh.* 10. 14.
Himselfe sayes, his flock is but little, *Luk.* 12.
32. *Fear not little flock*, yea little, little flock,
two diminutives in the *Greek*, to signifie his flock
is very little; In the world there is a world of

τὸ μικρὸν
πομπλον.

men

men, but few such men, as are faithfull followers of *Christ*; we may say of such numbred, and compared with others; what our *Saviour* saith of the five loaves and two fishes; in respect of the hungry multitude; *Mat. 15. What are these among so many?* Surely the servants of *Christ*, in respect of the contrary company, but as the army of *Israel* sometimes in compare with that of *Aram*, like two little flocks of kids, whilst the *Aramites* filled the countrey; *1 Kin. 20. 27.* Our *Saviour* well states this to our hand, *Mat. 7. 13, 14. Wide is the gate, and broad is the way, that leads to destruction; and many there be that go in thereat, Strait is the gate, and narrow is the way, that leads to life, and few there be that find it: If but few shall be saved by Christ, then but few are the disciples of Christ.*

And as but few find that gate of life: so but few feed upon this bread of life.

Yet to evidence this more clearly.

That the number is small, whom the *Lord* will accept at this *Supper*, there are two sorts to be considered.

1 *Those who ought of themselves to keep out.*

2 *Those who ought by others, to be kept out.*

1. Those who of themselves ought not to come in, but to keep off from the *Supper* of the *Lord*, though no externall power prohibits, are of two sorts,

1 *Those who are devoid of such saving graces as are necessary for it.*

2. *Those who do abound with such secret*

E

VICES

*Magna
plentudo
hominum;
sed magna
solitudo
bonorum.
Luk. 13. 23
Pauci sunt
qui sal-
vantur.
Multi cer-
te & pauci
& pauci
& multi,
multi socie-
tate Ange-
lorum, Sed
pauci com-
paratione
multorum
preditorum.
Aug. Serm.
22 de
Verb. dom.*

vices as are contrary to it.

Those ought to forbear this banquet of the Lord, who are destitute of necessary graces.

To instance in 4 sorts of these.

1. *Impenitent persons*, who have not the grace of repentance, they who have no sower herbs are not to eat this Paschever.

Those to whom unfained repentance hath made *sin* bitter, to such *Christ* is sweet in his Supper.

Those that would by faith eat the bread of life, must first by *repentance* change their course of life, or else they eat eternall death, because they repent not; let the best relapse, and fall back in- to any act of sin, they must renew their repentance, or not approach this *Ordinance*, sure then such as continue in a state of sin, and never repented, ought to abide at a distance, and not presume the *Table* of the Lord. *Cyprian* reports, that in his time a christian relapsing, and having committed *Idolatry*, yet before he was restored by repentance, coming to receive the communion among the faithfull. took the bread, but putting it up to his mouth to eat it, it was turned to ashes in his hand. O how shall any dare to draw near the *Table* of the Lord, who without repentance, perseveres in the practise of sin, and service of *Satan*? *Christ* at his *Table* will only enter that heart, out of which repentance, hath first cast forth the *Devil*, *Christ* will only be food to that soul, who by repentance hath forsaken *Satan* and sin: as for others they shall
onely

Cypria.

Serm.

5 de baptis.

only feed upon *ashes* and *husks*, *Luk. 15. 16.* that which is neither solid nor savory: they shall onely take in the *Devil* not *Christ*: and so become seven fold worse the children of *Hell*, then before, *Mat. 12. 45.*

2 *Unbelieving persons* that want the grace of faith, The *Lords Supper* received without faith it is received without fruit.

A faithlesse receiver, is a fruitlesse receiver; *Nazareth* was *Christs* own countrey, yet he could do no great works therein, because of their unbelief, so this *Supper* is *Christs* own ordinance, yet to many he can do nothing thereby, because of their Infidelity, whilest we are without faith, our receiving is neither profitable to our selves, nor from us acceptable to *God*; wherefore want of faith is a sufficient barre from this businesse.

It is said of the *Jewes* that they could not enter into *Canaan*, because of their unbelieve, *Heb. 3. 19.* So for many of us, our very unbelief hinders our entranceto this communion, when *Josephs* brethren came for corn to *Egypt*, their father *Jacob* commands them to take money in their sacks: when we are to go to the *Lords Table*, for food *God* our father calls us, to carry faith in our hearts: let us consider what sad entertainment the man met with at the wedding dinner, who was found there without this wedding garment: *Faith* is that grace which is of absolute use, for there is not any thing else in this case that wee can make to our selves to supply.

*Concilium
Constanti-
nop. 6. cap.
101.*

theroom of faith. In ancient times there were some, who when they were to partake at this *Table*, in stead of receiving with their hand, they had instruments made of gold, or some such matter, wherewith they more immediatly received the holy communion, which was after condemned by a *Council*, and concluded that such persons with such instruments should be in no wise admitted. Indeed, when we come to the *Table* of the *Lord*, if there were any thing that might serve in stead of *faith*, any Instrument æquivalent to *faith*, wherewith we might receive this holy Supper, then the want of faith would not unfit for this service, as no doubt it doth.

3 *Uncharitable persons* that want the grace of love, *The Lords Supper* received without love, it is received without life. Love puts life into the ordinance, and makes the meat therein eat sweeter and better, *Pro. 15. 17. Better is a dinner of green herbs where love is, then a stalled ox and hatred therewith.* If so in a common meal, much more in this; It is a good temper to come to the *Lords Table*, in bitterness of sorrow for sin, but ill to come in bitterness of spirit, in regard of hatred and malice against any man, though our very enemy. *Christ* when he was suffering on the *croffe*, stretcht out his hands to both malefactours, to him that died his adversary, as well as to him that craved his favour in death: so such as come to partake of *Christ* crucified in his Supper, ought to put forth a hand of charitable

*Beatus qui
amat te, &
amicos in
te, & ini-
micos prop-
ter te. Aug.*

table affection to foes, as well as friends, *Luk.* 6. 35. such as would have the *Lord* to feed them with his flesh, being hungry; and to give them his blood to drink, being soul-thirst, must be willing. *If their enemy hunger to feed him, and if he thirst, to give him drink, Rom.* 12. 20. This is a lesson that only a true Christian can learne, all can love friends, but these alone love enemies.

If such a generall love be requisite, in those that come to the *Supper of Christ* towards enemies; O then what love is required to the servants of *Christ*: the poor as well as the rich. Shall the *Lords* love be so great, as to feast us at his *Table* with his own body and blood, and shall our love be so little, as from our *Table* to deny bread to our hungry brethren?

Remember *Dives* who having no love to poor *Lazarus*, when he desired but crumbs from his board to refresh him; was after in torment, and could not obtain a drop of water to cool his tongue, *Luk.* 16. 21, 24. Those that want love to refresh the bowels of *Gods* poor *Saints*, shall not have leave to refresh themselves with the blood of *Gods* dear Son.

Desideravit guttam qui non dedit micam.
Aug. Hom. 7.

4 *Impatient persons*, or such as are without the grace of patience. Each man which herein communicates, must not only have love that is opposed to hatred, but patience, that is opposed to wrath.

In anger a man goes out of himselfe; By patience a man possesse himselfe.

Now he that doth not by love possesse his

Ira est extra seire,

neighbour, and by patience possesse himselfe, he cannot by faith possesse *Christ* in his Supper.

Patience against provocations, and patience under tribulations, both are required in this case. An impatient man that is presently provoked, and not easily appeased, or soon reconciled, is no way fit for this service, *Mat.* 5. 22, 23, 24. He that brings his gift to the *Altar*, must not come in anger against his brother, but first be reconciled, and then come, which he will not without patience.

Patience also we urge in point of affliction, whether from *God* or men, in the cause of *Christ*: such are not in this Supper to partake of *Christ's* suffering, who have no patience at all to suffer for *Christ*.

Two things argue a mans ill estate in respect of the crosse, either

Ego non
bibeo aliud
contra Pa-
pe regnum
robustius
argumentū
quam quod
sine cruce
regnat. Iu.

To be exempt from it, or

To be impatient under it.

I have not a stronger Argument against the kingdome of the Pope (saith *Luther*) then in that it raigns without the crosse: And as to raig without the crosse, so to rage under the crosse, argues ill also, its wicked men, who in trouble are like the *Sea* in a tempest, casting out mire and dirt, as crabs in the presse, sending out nothing but sour verjuice, and shall drink in therefore none of this sweet wine. Let not him go to supper with *Christ*, who will not go to suffer for *Christ*, being called thereunto: He that will not by patience bear a burden for *Christ*, cannot

by

by faith drinke the bloud of *Christ*.

Thus through the want of these graces, many men remain incapable of this *Communion*, what shall we say then to those persons, in the second place, who in respect of prevailing vices are made much more unmeet? sure such of themselves ought to abstain from the *Table of the Lord*; In generall, here we mean such whose sins lie more secret and unseen in their souls even to themselves: The very remains of which in a true Christian, cause him to complain and cry, *O Lord, my heart is a hell*: Wicked mens hearts like *Pharaohs Court*, are filled with such frogs *Exo. 8*. The Schools well observe that outward sins are of greater crime and blame among men, but inward hearts-sins are of greater guilt and blot before the *Lord* as in the *Devils*; no wonder they way-lay this work, and unfit souls for this service, princely and predominant sins who are in the heart, as *Kings* in their *throne*, though not open to ordinary view. It is reported to be a part of the pride of the *Persian Kings*, seldome to be seen in publike: and secret sins they raige in the souls of most men powerfully, when least apparantly, and altogether block up the way of such souls from their accessse to this *Supper*.

Apud Persas persona regis sub speciemajestatis occultatur, Iust, lib. 1.

To instance this particularly in four sorts of such sinners who are thus made unmeet.

1 *Unclean in heart*: whose who though they abstain from outward actuall uncleannesse, yet their hearts are as defiled beds, in which abomi-

nable brats, night and day are begotten by the Devil the Father of filthy lusts, *Joh. 8. 44.* Their hearts are as a *Bakers* oven, *Hos. 7. 6.* Which when it is stopt up, that the heat breaks not out, it burns hottest, and bakes hardest within, so the hearts of such men, when they are restrained from outward acts, have the most violent heats within. Their hearts are as the chimney-bricks, whereupon lie burning coals, and a constant fire is kept. The case of such men calls rather for water then wine, and bids them rather to a fast then a feast, and rather to sorrowing, then supping with *Christ*, which indeed a good man does, the least sparklings and kindlings costs, groans and griefs of heart. *Hierom* pitiously complains, that in his withered carcase, such fleshly and filthy desires did boil and burn.

*Euseb, de
vita Con-
stant. lib. 1.
cap. 50.*

But O those, who when their lusts inwardly begin to flame, they use *Bellows* not buckets: Unclean lusts, and lusts of uncleanness, they both breed them and feed them, *Rom. 13. 14.*

If mens bodies were so putrified that they bred vermin continually, (as is reported of *Maximianus*) which should run about, & creep upon them, would they come and sit at a great mans *Table*? many mens souls are so vile, that they breed noysome lusts, which sometimes creep out at their mouths, in sordid and unseemly words, O let not such come and sit at the *Lords Table*.

*Augustin
non viden-
de.*

2 Covetous in heart. These the world so blinds their eyes, that they cannot discern the *Lords* body. The world so takes up their desires, that

that they cannot hunger and thirst after *Christ*, covetousnesse causeth such a distemper in their spirits, as that disease that makes some forsake good and wholesome food, to eat Oatmeal, ashes, dust, and trash of the earth. One compares the *School-Doctors* to a man that refuseth good bread and wine, and gnaws hungrily on a flint-stone; Intimating their folly, in declining wholesome food in the *Scripture*, the edge of their desires being sharpened, all about subtil questions, that no way nourished their souls.

Robertus Gallus vir pius & insignis vixit. Centur. 13.

Truly such is the case of covetous men, they gnaw hungrily upon the dead stones of the earth, having no appetite to the living bread of *Heaven*, They paint after the dust of the earth, *Amos 2.7*. But see no beauty in *Christ*, why they should desire him, *Isa. 53.2*. The richest dier the *Lord* dishes out in word or *Sacrament*, they loath and leave, whereas the rankest poison which the *Devill* can prepare, let it be brought to them in the sweet broth of some worldly profit, and they greedily devour it, and will the *Lord* welcome these to his *Table*?

3 *Proud in heart*. These though they come near the *Table* of the *Lord*, yet the *Lord* will not come neer to them at his *Table*, *Psa. 138. 6*. Though the *Lord* be high, yet hath he respect to the lowly, but the proud hee beholdeth afar off, nay, such shall not have a look of love from his eye, much lesse a gift of love from his hand, *Isa. 66.2*.

The *Lord* cannot look above himselfe, because

cause he hath no superiour, nor about himselfe because he hath no equall, but he looks at such as are below him, *Luk. i. 48.* Proud men whose hearts are lifted up high, the Lord beholds not them, neither can they behold the Lord. The distance is great, his eye perceives not them, and their hand receives not him.

*Superbia
non magni-
tudo, sed
tumor est.
Aug.*

Their pride swells them, they feel no spiritual wants, a poor humble *Christian* comes needy and empty indeed to the Lord, who is full and free, and finds refreshment: The more haughty the lesse hungry: An humble soul when it judgeth it selfe most unmeet for this matter, is then most meet, whereas proud spirits (as *Luiber* observes) are ever unfit for this Sacrament, and never more unfit, then when they think themselves most fit and best prepared.

*Optima
dispositio
ad Sacra-
mentum
Eucharistie
non nisi ea
qua pessime
es dispositus
et tunc pes-
sime es dis-
positus
quando ap-
tissime. Lu.*

4 *Hypocriticall in heart.* These are as shadows flying having no solid substance, an hypocrite is a signe without the thing signified, a Sacrament, he is unfit for because unlike to: for there we have not only the visible sign, but the spirituall grace which the sign represents, God doth not bring his people to a painted banquet as *Zenxis* who fed his birds with painted Berries.

Caligula the Emperour, set golden loaves, and all other services of whole gold upon a Table before his guests, and bad them eat, these were fine to look upon, but not food to live upon. The Lord at his Table provides not only for our sight, but for our souls, not only shew of gold, but gold to eat and drink indeed. An hypocrite

porrize as the greek word imports, makes an outward golden appearance, but inwardly is base refuse, and rotten stuffe, and God will one day fill them with the fruit of their own false wayes, *Pro. 14. 14. Job 36. 13.*

*Υπερποικ
deriv. ab
vnd, super.
αυρις.
aurum.*

Thus wee have some of those sorts, who by reason of secret sins are not meet for the Table of the *Lord*: I do not mean where such sins are only remaining, and abiding as a burden, for so in the best: but where they are reigning, and abounding without controul or contrition.

Note.

This is sure, all sin pollutes and prejudices those in whom soever it is, but yet where there is the greatest measure of it, there is the greatest mischief by it, and in those sin hath the most defiling stain, in whom it hath the most prevailing reign, and the more any are defiled with sin, the more they are unfitted by sin, for this holy service: The fouler the chest is, the more unfit it is to have a fair and precious garment put therein, and the filthier any soul is, the unfitter it is to receive in this holy Sacrament.

I now passe from those who ought of themselves to forbear the *Lords Supper*, to those who ought by others to be forbidden the Supper of the *Lord*, and they are of two sorts.

*Et si in ar-
ta sordibus
plena non
minuitur ve-
stis pretio-
sa, qua
fronte in a-
nima qua
peccatorum
sordibus in
quinatur
Christi Eu-
charistia
suscipitur?
Chrys.*

1 *Ignorant persons.*

2 *Scandalous persons.*

God and man declares against both these, as those who ought to be kept off from the Table of the *Lord*, their sinfull case being more discoverable and visible.

There

There are two wayes whereby men may be seen and known, in respect of their dispositions, constitutions, and estates.

1 By their faces or countenance.

2 By their speeches or language.

Some are able to know much of the natures and manners of men by *Physiognomy* or by their externall visage, so likewise by the language much may be learned.

The language whereby men discover themselves to others view, it is two fold.

1 The language of their lips.

2 The language of their lives.

*Loquere, ut
te videam,*

Let the lips of men speak, and thereby much may be seen, to what countrey they pertain, *Heaven, Earth, or Hell, Mar. 14. 70. Thou art a Galilean, thy speech bewrayes thee.*

Luk. 6. 45.

Speech is the *speculum* or glasse wherein mans minde is seen, and heart made known.

*Ille semper
orat, qui
semper bo-
na facit.*

Let the lives of men speak, and thereby more may be seen: In Gods account men speake, not only by their vocall expressions, but by their vitall actions. Hence a continued good life, is a continued prayer to God, & a continued evill life is a continued blasphemy against God: So to us the voice and speech of mens deeds, as well as their words, give out a visible discovery of their inward estates: So that by this twofold language, those two sorts of persons, to be prohibited the Table of the Lord are discerned.

Ignorant persons by the language of their lips, though some of their lives be fair.

SCAN-

Scandalous persons by the language of their lips and lives. Accordingly there are safe groundsto proceed in the restraint of both sorts from the *Supper of the Lord*.

First, To begin with ignorant persons, touching whom two things shall be enquired.

1 Who be so ignorant as they ought to be restrained?

2 Why they ought to be restrained who be so ignorant?

Who Ignorant persons be that are thus to be debarred from the *Table of the Lord*.

The *Schools* well distinguish between persons *nescient*, and persons *ignorant*: Persons *nescient* are such, as know not many things which either they are not bound to know, or else have not the means of knowledge. Ignorant persons are such as know not what they ought to know, and which they have the means for to know.

Nescientia est simplex carentia scientia, ignorantia est nescientia eorum quae quis scire debet.
Aquin.

Persons may be two wayes ignorant, according to a two-fold ignorance.

An ignorance of pure negation.

An ignorance of prave disposition.

Ignorant in respect of a privative absence of knowledge.

Ignorant in respect of a positive awknesse to knowledge. Such as are ignorant persons with us, they have meanes to know, but they have no mind to know, *Job* 21.14. not onely willingly without knowledge, *2 Pet.* 3.5. but wilfully they reject knowledge, *Hos.* 4.6. They shut up themselves in ignorance, and care not to have the key

Aliud est non scire aliud nolle scire.

of

Gratias ago Deo, quod ignorantiam in meam non ignore. Ou;

of knowledge put in their doozes. *Scripture knowledge* they are not onely destitute off, but opposite to, and yet think themselves knowing enough: They are ignorant of their ignorance, they know not that they do not know, whereas Gods Saints the more they know, the more they complain they know not, 1 Cor. 8. 2.

But further to declare what Ignorance it is whereupon we exclude from this *Supper*.

Let us consider what knowledge it is that renders meet for this *Supper*: Among the graces that must concur to make a meet communicant, knowledge is not the least nor last.

As there be divers graces that must meet to make a spirituall building for *Christ*, so to make a spirituall partaker of *Christ*, for *Christ* will not be taken in from this *Supper*, but where there is a house well built, and ready raised for him, to which end *Faith* layes the foundation, *Hope* helps up the walls, *knowledge* sets open the windows, and *love* covers the roof, and this makes a room ready for *Christ*, *Christ* will not from his *Table* be taken into that house, where Ignorance shuts up the windows, that the light of knowledge cannot enter.

There is a two-fold knowledge, for which we call in this case to make Communicants meet for this *Supper*.

1 A reflect knowledge which looks inward upon our selves, and

2 A direct knowledge which looks outward upon the Sacrament.

Know-

Knowledge of our selves, our spirituall sores, maladies, and miseries through sin, so that we see a need of some healing salves and medicines for our soules.

Knowledge of the Sacrament as an excellent salve and medicine for our cure in this case, knowing the Authour of it, the ends of it,

The person by whom it was instituted.

The parts of which it is constituted.

Ignorant then are they who have not this two-fold knowledge, but hate it rather, *Pro. 1. 22.* They are *Ignorant* of themselves, their sores, their sinnes. There are men who know many things, yet know nothing of themselves, many are gone upon whose grave-stones it might have been written. They lived to well known to others, and dyed unknown to themselves, and yet too many such remaine whose own hearts and soules are to themselves, a *Terra Incognita*, or as the unknown part of the earth.

*Notus n-
mis omnibus
ignotus mo-
ritur sibi.*

Ignorant also they are of the Sacrament, they know not whose it is, what it is, why it is, how can it do them any good?

A pill or-physicall potion may do a patient good, though he knowes not the Apothecary that made it, or the ingredients whereof it is compounded, but not so in this case of the Sacrament: Ignorance of it, and no advantage by it. What then when persons are ignorant of main principles? *Heb. 5. 12.* Blinde sinners that can no more take hold of the chiefe pillars of Religion: then blinde *Sampson* of the pillars of the

the *House* without his *lad* leads him, *Judges* 6.26. and shall these take a Sacrament.

Nay, when persons by examining of them, and speaking with them, shall be found thus foolish then.

2 They are to be restrained the *Table* of the *Lord*, being through their ignorance so mightily unmeet to meddle in those holy mysteries, as will appear by six demonstrations following.

1 Those that cannot perceive, ought not to receive, they that have not an eye to discern the *Lords* body, have sure no hand to take, or mouth to eat the body of the *Lord*: but doe undoubtedly eat on this very ground their owne damnation, *1 Cor.* 11. 29, men it may be wise world-ward, *Luke* 16.8. but Good-ward they are very fools, *Psal.* 14.1. *Nabash* the Ammonite would covenant with those of *Jabesh Gilead*, so he might thrust out their right eyes, *1 Sam.* 11. 2. *Sin* and *Satan* leaves the *left eye* in men of humane and worldly knowledge, open and quick-sighted, but the *right eye* in men, of spirituall and divine knowledge, is put quite out: and so are unmeet to sit at the *Table* of the *Lord*, being abominable for their blindness sake, *Mal.* 1.8.

2 Those in whom the *Devi*l dwels are, not fit to take in *Christ*, *Satans* Synagogue, and the *Lords Table* never well stand together. *Satan* sometimes transformes himselfe into an *Angell* of light, but he ever loves to dwell in a darke house, and to lye in the thick mud of ignorance.

There

There is a word in Greek by the which the Devil is oft called, that signifies himselfe hath much knowledge, but yet he hates and hinders knowledge in men, hee knowes he hath none more fast then those that lye in the darke dungeon of ignorance, bound in the chaines of this darknesse: there is not on earth a greater vexation to Satan, then to see men seeking for saving knowledge, for let this once be, and hee knows he shall not have after an hours quiet abode, but soon be to seek for his lodging.

*Satanus
quasi
Sathan.*

*Origen in
Numer.
Hom. 27.*

In the mean while there he couches, and therefore thither *Christ* will not come.

3 Those whose understandings are dark, their affections are dead: the *Lord Christ* they have no love to, nor desire of, &c.

Isa. 52. 2. There is no Communion for them, but a condemnation to them, because they affect darknesse rather then light, *Joh. 3. 19.* An ignorant man is worse then *Nebuchadnezzars* Image, *Dan. 2.* for hee hath not so much as a head of gold, though he have feet of clay, hee hath not the bright gold of Gospel-knowledge, but he hath cold claye affections, neither can he have any true heat in his affections, being without true light in his understanding, no spirituall heat, no spirituall hunger. It is by the use and force of naturall heat, that the nutritive faculty of the soul, turns the food that is taken unto the nourishment of the body. Ignorant persons are not fit to take food at the Table of the Lord, because they have no holy heat,

*claritas in
intellectu
parit ardorem in af-
fectu.*

to turne such food to soul-refreshment.

4 Those whose souls are blinde, themselves are bad, as the minde is, so is the man. It is the efficacy of divine knowledge, when it comes into the minde, to make the man good: If the minde be without saving knowledge, the man is without saving goodnesse. Hence, *Prov. 19. 2. The soul that is without knowledge, it is not good.* For any to say, though I am ignorant, yet my heart is good; It is as one should say, though I am blinde, yet my eyes are good: No, heart and all is naught where the minde is ignorant. In the law, when the plague of leprosie was in a mans head, the Priest was to pronounce him uncleane, and to be turned out of the Camp.

This is the case of the ignorant man, the leprosie is in his head, the man is unclean, and is not for this society of Saints. If the head of the fish stinks, the whole body we say is unfavoury, it shall never come for a dish to the table. It is onely the soul that is seasoned with knowledge, which the Lord accepts at his Supper.

*Qui ea
quæ sunt
domini
nesciunt
a domino
nesciuntur.*
Greg. in
pastorali,
lib. 1. cap.

5 Those who know not, they are not known. I see the Lord as it were standing at his Table with his hand stretcht out, and voyce lifted up crying upon the approaches of ignorant persons: Depart from me, I know you not: so saith Nabal, when David sent for provision, I Sam. 25. 11. Shall I take my bread, my water, and my flesh that I have prepared for my servants, and give them to men whom I know not whence they are? so saith the Lord, Shall I take my bread and

win

wine, my body, and my blood, prepared for my Saints,
and give them to I know not whom?

6 Those that *Christ* will come against in judgement, are not to come to *Christ* in this Sacrament. How dare any ignorant man look that terrible text in the face, 2 *Thess.* 1. 8. *The Lord Jesus shall come from heaven in flaming fire, to render vengeance against them that know not God, &c.* In fire, in flaming fire, by the light of which they shall be forced to see that whereof they ever before were ignorant; and as it declares how, so why, *Christ* shall come, to render vengeance against men not knowing God.

And can we think those to take vertue from *Christ* in the day of a Sacrament, on whom *Christ* will take vengeance in the day of judgement? To conclude, ignorant persons, such is the sadnesse of their sinne, that they are more fit to have a sacrifice offered for them of *Saints* prayers and tears, then to have a Sacrament, offered to them of *Christ's* body and blood. Miserable men, they will know little, that they may sin much. Sure their ignorance may well cause grief and shame to others, their Parents, their Pastors, but much more then so to themselves. Thus much for the first sort, to wit, *Ignorant persons*. To proceed now to the second sort, to wit, scandalous persons, both being to be put by the Table of the Lord. Touching these two things.

1 How they may here be described.

2 Why they must hence be restrained.

*Aquij. 2a.
2^a. qu. 76.*

*Ignorantia
pecoris,
ignominia
pastoris.*

For the describing and discovering scandalous persons, I shall declare two things.

1 *Their property.*

2 *Their diversity.*

Scandalum est impedimentum in via, ut quis vel collabatur, vel ab instituto cursu impediatur.

οὐκ ἔστιν αἰτία, τὸ οὐκ εἶναι.

Id quod cogit cadere vel claudicare.

Inter offendiculum & scandalum non opus est distinguere quod à

quibusdam factum videtur deo sed varie & parum solide.

Estius, in Ro.

Scandalum passivum non est sine

peccato scandalizati, Aq. Offendiculum est non bona, sed male rei exemplum, edificans ad delictum; bona rei neminem scandalizant nisi malam mentem. Terrul. Scandalum est dictum aut factum minus recte occasionem præbens ruinæ. Aquin.

The property of scandalous persons is to lay stumbling stones, and blocks in the way, to hinder others as they go, to set snares and traps to intangle men, and so to interrupt their course, as the usuall *Greek* word for scandal imports, *Rom. 14. 13.* Let no man put a stumbling block, or an occasion to fall in his brothers way, that is, let no man scandalize or offend his brother: two *Greek* words the Apostle uses, that signifie offence and scandal, they may there serve one to explaine another; the offence is a scandal, and the scandal an offence. I shall here a little more largely inquire what a scandal in Scripture is, that so from the abstract to the concrete, a scandalous person may lye the more cleare.

A scandal is an offence given in some evil thing, either said or done, through which another receives some reall wrong.

1 It is an offence given, not taken onely, *1 Cor. 13.* If any take offence when none is given, it is their sin. The disciples took offence at *Christs* words, *John 6. 61.* He gave none.

2 The offence must be in some evil thing, an offence cannot properly be given in a good

thing.

thing. Men indeed of bad mindes will take offence at good things : as how often were the *Pharisees* offended at the sayings of *Christ*, *Mat.* 15 12. there was no matter for offence.

3 It must be *evil* in word or deed, for thoughts, they onely offend *God*. Let mens imaginations be never so mischievous, yet they are not scandalous till they be in some measure manifest, not mens secret sins, but when evill comes out to the light, and walks abroad bare-faced.

4 There is a *reall* wrong to some. He sins twice that sins before another, for some harme reaches to him that stands by, some offence fastens, when others before whom the evil is, are either infected by it, or afflicted for it. When *God* is dishonoured, his name blasphemed, his *Gospel* blemished, his people troubled, the good hindered, the bad hardened : this is scandal, and they that do so are scandalous.

2 Scandalous persons being divers, are divided into severall sorts.

1 Such as are scandalous in doctrine.

2 Such as are scandalous in practise.

1 Such as are scandalous in respect of hereticall opinions, which they broach and teach,

1 *Tim* 4. 1, 2. 3. 3 *Pet.* 2. 1.

1 Their errors are foul.

2 Their choyce is free.

3 Their hold is fast.

Those that embrace, and with pertinacy maintain their damnable doctrines are *scanda-*

ligendo, Schismaticus disrumpit charitatis vincula, hereticus corrumpit veritatis dogmata.

Bis peccat qui coram alio peccat & quia agit & quia docet.

Peccare non tantum in se perditionis habet quantum

quod reliqui ad peccandum inducuntur.

Præcepta ducunt, exemplatrahunt,

Errare possum, Hereticus non error. Aug.

Hæresis Græcis dicitur ab e-

lous,

lous, 2 Tim. 2. 17, 18. These, because they corrupt the truth of *Christ*, are not to approach the table of *Christ*.

2 Such as are *scandalous* persons in respect of practice, and these are of two sorts.

1 Those that are *scandalous* in respect of some more particular case or fact.

2 Those that are *scandalous* in respect of a more generall course or state.

Of the first sort, suppose some forward in paths of piety, yet relapsing and falling into some heinous sinne, whereby they give great, and sad offence, and wherein also perhaps for a while they lye without giving any visible testimony of true repentance, as *David*.

Of the second sort, where indeed the denomination of *scandalous*, falls most fitly, and fully, it being not from some particular ill action, but from a sinfull conversation, they are so called, and of these there are two sorts.

1 Such as pretend to *Religion*, yet give great and just offence in their lives by their lame and loose, their uneven and unanswerable walking.

Augustine confesses many such in his time, who professing *Christian Religion*, yet by their licentious and luxurious lives, gave great scandal, and with them the *Manichees* were wont to reproach the whole Church of *Christ*, though the Church her selfe (as he saith) did condemn such, and those that were not reclaimed, were dis-

Novi multos professores nominis Christiani nec professionis sue vim et scientes aut exhibentes, vos tamen ad mane ut Ecclesie

maledicere designatis vituperando mores hominum quos & ipsa condemnat, & quos quotidie ut malos filios corrigere studet. Aug. de moribus Eccles. cap. 34.

claimed:

claimed : Such sure in that they disgrace the people of God, and blemish the Gospel of Christ, they ought to be debarred the Table of Christ.

2 Such as professe nothing so much as profanesse, their whole course is a continued race of wretched and riotous living, and now against such scandalous ones I chiefly engage.

1 Because they are the worse sort.

2 Because they are the greater part.

These are to be kept off from the Supper of the Lord, and that upon a two-fold cause.

1 Because of what they already be.

2 Because of what they will otherwise doe.

Let us consider what in Scripture such are reputed to be. Ungodly men they be as chaffe which the fanne flings out of the floor, *Matth.* 3. 12. They be as dirt and dust, which the besom sweeps out of the house, *Luke* 15. 8. They be as leaven, which if let alone sows the whole lump, and therefore must be purged out, *1 Cor.* 5. 6, 7. They be as thorns and briars, which though a man suffer to be about his field, yet not to stand in the midst of his corne, but stubs them, and burns them up, *Heb.* 6. 8. They be as heathens and Publicans, *Matth.* 18. 17. they will not hear such as admonish them, yea, *Ahab*-like they commonly hate such *Micaiahs* as tell them the truth. They be as open sepulchres, *Rom.* 3. 13. out of which proceeds nothing but noysome favours. They be as venomous vipers, *Matth.* 3. 7. ready to ruine those that bear them. They be as ravenous wolves which every carefull shep-

*Amara est
veritas &
quisquis e-
am predi-
cat amari-
tudine sa-
tiabitur,
Hier.*

*Quid est
predicare
nisi su-
rem populi
in se deri-
vare?*

*Quid de-
mentius
Domini
communi-
care &
Domini
verba con-
culcare?
Aug.*

herd keeps out of his fold, *John* 10.12. They be as *dogs* and *swine*, *Matth.* 7.6. not onely legall curses and corasives, but *Evangelicall* cordials and counsells they tread under feet, and teare those that teach them: they shoot out their arrows, even bitter words, *Psal.* 64.3. against those that apply Gods Word for their profit.

What is it to preach, saith *Luther*, but for a faithfull *Minister* to draw the fury of such people upon himselfe? See an instance in *Saeruen*, *Acts* 7.54. Another in *Paul*, *Acts* 21.30. Several such yet remain, who hate those who carry the tydings of *Christ*, and shall they come to the *Table* of *Christ*? shall such take in their hands the holy signes of *Christ*, who tread under their feet the holy sayings of *Christ*? nay, not onely the *Ministers* of *Christ*, but the members of *Christ*, they are apt to oppose; they be worse then the dogs of *Egypt*, who when the *Israelites* went in great multitudes by night along the countrey towards *Canaan*, not one of them stirred his tongue, *Exod.* 11.7. whereas these, they both barke and bite at such as hasten in heavens-way: And shall they appeare at this service of *Christ*, who so abhorre the servants of *Christ*? *2 Pet.* 2.20, 21, 22. They are as *swine*, that love to tumble in the mire: yea, which is worse, as *dogs* that love to lick up their vomit. That very vomit which they were sick and pained with, and was their ease to be delivered of, yet they return to: such who sometimes have been conscience-sick, with some horrid sin, have received

received some ease by confession of it, yet fall afresh to it, sure the rails of good discipline are meet to keep off all such Scripture-dogs from the *Table* of the Lord: It is not fit to take the Childrens bread, and cast it to dogs, *Mat. 15. 26.* They may have a common bread, but not of Childrens bread, God may give them many crumbs of the bread of the earth, while yet he will not give them one crum, of this bread of heaven.

The whole Turkish Empire, saith Luther is but as earthly crum which God the master of the house casts to dogs.

*Totum
Turcicum
Imperium
quantum
est mica est,
quam pater
familias
canibus
proiecit.*

Wicked men, let them possesse their own treasures, and freely feast at their owne tables, yet they must be forbidden the *Table* of the Lord.

But why is it yet further that such must not partake at the Lords Table? Because if they should, these five things they would doe.

- 1 *They would provoke God.*
- 2 *They would crucifie Christ.*
- 3 *They would grieve the Saints.*
- 4 *They would divide the Sacrament.*
- 5 *They would destroy themselves.*

If men shall with their sins as with so many plague-sores running upon them be allowed the *Table* of the Lord: then,

1 They will certainly *provoke God* to wrath, this the Apostle *Paul* plainly proves and presses, *1 Cor. 10. 21, 22.* There being some who being not broken off from their idolatrous doings, kept to their old idoll feasts, yet would also come to the Lords Table. O sayes hee! Doe

Zanchius
Ep. lib. 1.
ad Pr. Fre.
de Exco.

you provoke the Lord to wrath, are you stronger than he? From whence Zanchy upon the very businesse in hand, urgeth an argument home, and observes these two things in that text.

1 That it is ill provoking God to wrath, because he is stronger then we.

2 That though God be stronger then we, yet there are those who provoke him to wrath by pressing to his Table, while yet they impenitently persist in the open practice of sin, 1 Cor. 10. 3, 4, 5. We read of the ancient *Jewes*, who ate of the *Manna* from Heaven, and drunk of water from the *Rock*, both representing *Christ*. but with many of them God was not well pleased: that is, God was dreadfully displeased, who were they? they were Idolaters, fornicatours, murderers against God, tempters of *Christ*, ver. 7, 8, 9, 10, and how did Gods displeasure appear? they were destroyed of serpents, overthrowne in the wilderness: in one day there fell of them three and twenty thousand.

And what is that to us? these things were our examples, verse 6. wee should avoid such God-displeasing-sins, not come to eat and drink at his Table, continuing such offenders, least the Lord in wrath consume us, *Neh.* 13. 18, 19. He forbad the buyers and sellers entring into the City upon the Sabbath day, because by so prophaning the Sabbath, Gods wrath was brought in upon them: so should prophane persons be restrained from the Sacrament, because by polluting the same, Gods wrath is kindled against them.

2 They

2 They will crucifie *Christ*, and become guilty of his body and bloud, 1 *Cor.* 11.27. The Apostle, *Heb.* 6.6. speakes of some that crucifie to themselves the son of *God* afresh, and put him to an open shame. So doe scandalous livers when they approach his *Table*.

The *Devill* hereby gets more full possession of them, and so turns more derision upon *Christ*. *Satan* casts scorn upon *Christs* death, when the memoriall of it is made as but a mockery by them; *Christ* was crucified that *sin* might be crucified with him, *Rom.* 6.6. They let their sins live to crucifie *Christ* again, as if all that past, were but a sport. In a certain place there was acted a *Tragedy* of the death and passion of *Christ*, in shew, but indeed of themselves: for he that played *Christs* part, hanging upon the crosse, was wounded to death by him, that should have thrust his sword into a bladder of blood, tyed at his side, who with his fall slew another, that played one of the womens parts that lamented under the crosse, his brother that was first slain, seeing this, slew the murderer, and was himselfe by order of justice therefore hanged: Here were foure reall deaths to them that made a play of the death of *Christ*.

Wicked men when they come to this representation of *Christs* death, they doe but dally with the death of *Christ*, despise it, disgrace it, and as much as in them lye put *Christ* to death again, sure such must be hindered.

3 If not, they will grieve the souls of *Gods*
Saints

Philip.
Melanct.
in colle-
ctaneis
Manlii,

Saints in this service, wherein God would have them rejoyce. *David*, when his men went forth to battel, 2 *Sam.* 18. charged all the Officers in the Army, concerning his son *Abfalom*, that he might take no harm; yet when *Joab* saw him hanging in an *Oak*, he struck him through with three darts that he died.

When there is going forth to the Sacrament, God chargeth the *Church-Officers* to see his sons be not sadded; yet when they admit known wicked men among them, their very presence is apt to pierce thorow Gods children as with darts of griefe, so that their hearts are ready to dye in the duty.

How ill was it in them who when *Christ* was dying upon the crosse, and drinking his fathers cup, they to encrease his sorrow gave him gall and vinegar to take, *Mat.* 27. 34.

So also ill is it in such who when Gods servants are drinking this cup, and taking *Christ* as crucified upon the crosse, wicked men being mingled amongst them, marre much of their joy, and give them as it were gall and vinegar to drink.

4. If they come, they will divide the Sacrament, and sever what God hath joyned together. An excellent union there is betwixt the signes and things signified. In the Sacrament scandalous men will wee may be sure, sunder those which God would have go together: As *Pari-phars* wife, she gets hold of *Josephs* garment, and keeps that, but *Joseph* himselve escapes from her,

her, so such men at this *Table* they get the outward signes which are as the garments wherein *Christ* is wrapped and represented, but *Christ* himselfe goes away having no hold of him. When *Samuel* turned to be gone, *Saul* gat hold of the skirt of his mantle, but it rent. *Saul* had *Samuels* mantle-skirt; yet the body of *Samuel* went from him: so those men catch at the elements of *Christ*, but *Christ* himselfe rends away.

Miserabilis est anima servitus signa pro rebus accipere, &c. Aug. de doct. Chr. lib. 3. cap. 5.

They take bread and wine, but *Christ's* body and bloud they get none of; so to them it is but a piece of a *Sacrament*, a lap as it were rent off from the main substance. And thus to divide is to deface, yea, destroy the *Sacrament*, as mans body and soul once severed, he ceaseth to be a man, it is indeed no *Sacrament* if *Christ* and the soul be separate: there is onely a dead car-casse.

It is not the *Lords Supper*, such eat onely bread and wine, 1 *Cor.* 11. 20. They must be kept out.

5 If they come in, they will destroy themselves, damn themselves at the *Sacrament*, 1 *Cor.* 11. 29. O miserable! for a man to murder himselfe, let us consider these things following.

1 Of all sins, what worse then murder?

The *Manichees* thought that to cut down a tree that life was in, to be a sin, much more to kill a beast, because the life was better, this was fond: O! but to slay a man where the life is best, is sure a cursed and a crying sinne, *Gen.* 40.

10, 11. The very boyling of the bloud in anger is a sin, what then this ?

3 Of all murders what worse then self-murder ?

*Regula est
prior regu-
lato.*

A mans love to himselfe is to be the rule of his love to his neighbour : therefore if it be bad for a man to murder his neighbour, because he is to love him, then it is worse for a man to murder himselfe, because he is to love himselfe better.

*Inter, pon-
tem &
fontem mi-
sericordia
Domini.*

3 Of all self-murders, what worse then soul-murder ? some have thought that its possible a man murdering his owne body may find mercy, but let a man murder his owne soul, and he certainly sinks himselfe, so dying for ever. The soul being the most precious piece, the murdering of that is sure the most notorious sinne.

4 Of all soul-murders, what worse then for a man to murder his soul in a *Sacrament* ? that a man should turn that to the destruction of his soul, which tends to the salvation of souls : As the *Egyptians* who made the red sea their sepulchre, when the *Israelites* went thorow it to *Canaan*. For a man to murder himselfe with that knife wherewith hee might cut bread and live : O stop such stabs, let not men poyson themselves in physick. To conclude, all these sorts once out from the *Sacrament*, few will be found fit to receive,

Secondly, Wee may from all this clearly see how wide is the mistake of them, who plead
for

for a promiscuous approach of all persons to the Table of the *Lard*: as if *Christ* had set up this Ordinance in his *Church*, to be as an *Ordinary*, or common *Inne* in a *Town*, for all that will come thereunto, and much paper is blotted to this purpose. But against all partaking at this *Table*, we conclude positively.

1 From the plain precept of the holy *Apo-
stle*, 1 *Cor.* 11. 28. *Let a man examine himself, and
so let him eat*: not eat, but first he must examine
himselfe, which may contain two things.

1 He must *difference himselfe* from himselfe, in
respect of his *former condition*.

2 He must *difference himselfe* from many other
men, in respect of their *present condition*.

Now what need this, if all without difference
are to partake in this Ordinance?

Is not this duty needlesse, if that liberty be
generall; let a man examine himselfe if hee
finds sin weakning, and graces working, sure
then he may eat: Why, if he finds sins many,
and graces none, by that rule yet hee may eat.
Why, then examine himselfe? *Let a man ex-
amine himselfe, and so let him eat*: Hence it may
be inferred; as that if one knows hee hath not
examined himself, he ought not to eat, though
others should let him: so if it be well known,
such a one hath not examined himselfe, though
he would eat, yet others ought not to let him,
Thus *Zanchy* argues on this.

*Zanch. E-
pist. lib. 1.
ad princ.
Freder. 3.
de Excom.*

2 From the ill effects upon many people,
whom the *Lord* punishes for their approach to
his

his *Table*, it may appeare all are not to come, 1 Cor. 11. 30. The punishment here lies in three degrees. 1 *Weaknesse*, viz. the first languishing of the body, and inclination to diseases. 2 *Sicknesse*, which is the more full seizing of diseases upon the outward man. 3 *Death*, the complement of both the former. Now of the two first degrees being the lesser evils, the *Apostle* saith, *many were weake and sicke*: of the third, being the greater evil, to wit death, he alters the word in the *Greek*; and saith, not a few were dead, though not so many as were *weak* and *sick*: it is likely all were not equall in this sin, so not all equall in the punishment, though for that very sin all in some degree punished. For this cause many are *weake* and *sick* among you, and not a few are *asleep*. There some sinned in comming unprepared, and others in that they allowed some that they knew were unprepared, to come to the *Table* of the *Lord*.

3 From the nature and matter of the *Sacrament*, it may appear it ought not to be common to all, consider it in respect of both parts.

1 For the visible part, *bread* and *wine*, these are administred not as common bread and wine, but as bread and wine blessed, sanctified, and set apart for that holy use, and are they all in common that these are to be administred unto? or not rather such as are sanctified and set apart for such holy services? may we not take bread and wine as they lye in common without consecration? and may wee take in all commonly without any consideration.

2 *Christ*

2 *Christ*, who is here the invisible and spirituall part, he is set apart of *God*, holy, undefiled, separate from sinners, *Heb.* 7. 26. *Him* hath *God the father* sealed, *John* 6. 27. And surely such as receive in this Supper, ought to be sanctified and sealed ones, *2 Cor.* 1. 22. There ought to be a similitude betweene Sacrament and Communicant.

4 From the peculiar interest of Beleevers. If all men may come and eat at this *Table*, what propriety then or priviledge hath the Beleever more then the unbeliever? unbelieving and ungodly men what right have they, either to the outward or inward part of this Ordinance?

1 For the outward, to wit, *bread and wine*, as in this *Supper*, no right in the *Court of God*. Common bread and wine, by a common providence, grant they have some divine right to, but Sacramentall bread and wine, which is more speciall in respect of this holy use, and comes by a more peculiar way of promise, is proper onely to pious and godly men, *1 Tim.* 4. 8. A Church-right, or a right before men, some of them may have, their knowledge being competent, and their outward practice consonant. Secret things we leave to *God*, in whose sight no unholy man hath right to these holy things: and such men the ignorance of whose lips, and wickednesse of whose lives, testifie to us they have no right, there wee may safely suspend the act.

2 For the part inward, to wit *Christ*, such
G have

Estius in
loc.

Script.

have no right, *Heb. 13. 10.* Wee have an Altar, that is, Christ crucified upon the Altar of the crosse, they that serve at the Tabernacle, that is, which will continue the old Tabernacle-Ceremonies, have no right to eat, sure then such as hold fast their old abominable sinnes, have no right to Christ crucified, as eaten at his Table; yea, divers ancient writers have by the Altar in that place of the Hebrews understood the Lords Table, whereat onely the faithfull have right to eat, not all to be admitted. But I will not here further speak to this, because I hasten to examine what others speak, who presse for a generall admittance of all that will, to the Table of the Lord. The seeming grounds that are alledged to make this out, are raised partly from Scripture, and partly from other reasons.

The Scriptures from which some so conclude, are, first, *Exod. 12.* All the assembly of Israel were to eat the paschall Lamb, ver. 3. All the congregation of Israel were appointed to keep the feast of the Pasche-over, ver. 47. So to remain an ordinance for ever in their generations, ver. 14. Therefore seeing the Lords Supper comes in the room of that Pasche-over, all thereunto are to have the like liberty.

Answer.

1. The Pasche-over appointed to the Jews, was to be partly figurative, and partly memorative. It was to figure out unto them something more remote, and something more immediate: Remote, to wit, Christ that Immaculate Lamb to be slain in the end of the world, the sprinkling of whose

whose blood upon the hearts of Believers, should save them from eternall death. *Immediate*, to wit, the present preserving of them and their houses from that dreadfull destruction in *Egypt*, their door-posts being sprinkled with the blood of the paschall *Lamb*: the destroying *Angell* passed over. And that this mercy might not be forgotten, this Ordinance was to remain as a memoriall thereof for ever, *Exod. 12. 24, 25, 26, 27.* Wonderfully did *God* work for all *Israel*, both by saving all their first-born in *Egypt*, and bringing them all safe out of *Egypt*; and they all partaking of that externall deliverance, were therefore all to partake of that externall Ordinance.

2 The Sacraments to *Christians* under the *Gospel* as they succeed, so they exceed the Sacraments of the *Jewes* under the *Law*, so is all our care in the course and carriage to accord, *angustia-
tate as-
perit.* The *Pharisees* were the most exquisite sect of the *Jewes*, *Acts 26. 5.* yet our righteousness ought to exceed theirs, *Mat. 5. 20.*

Take the whole people of the *Jewes*, our pleritude of advantages exceeds theirs, our liberty in priviledges transcend theirs, and therefore our purity in Ordinances ought to surpass their. Wee have greater clearnesse in knowledge, and therefore should have greater purenesse in practice. The new covenant made with *Christians* by *Christ*, goes beyond the old covenant given by *Moses* to the *Jewes*: 1 *In quality.* 2 *In quantity* : For quality farre more excellent.

cellent. 1 In respect of *perspicuity*, 1 Cor. 3. 18. 2 In respect of *liberty*, 1 Cor. 3. 17. For *quantity*, *Extensively*, reaching out to all nations that beleve in Christ, *Acts* 10. 35. *Intensively*, grace now not dropt out, but poured out by floods, *Acts* 2. 17. Its meet wee be more exact in the seals of the Covenant. Grant some particular persons of old in grace beyond many of us. Yet sure greater plenty of grace is bestowed upon the Church in the time of the Gospel, if we respect the body of the Church and faithfull in generall. God would not give out and lay forth the riches of his grace all at once, but by degrees for the greater glory of his Name, and good of his people. Christians must exceed Jewes, as the Gospel exceeds the law; I would be loath to diminish the due honour of either. He is a good Divine, saith Luther, who hath learned of God how to difference law and Gospel aright: They are both excellent, but the Gospel surpasses in spirituality and perspicuity. That difference which Zeno put between *logick* and *rhetorick*, is ordinarily put between law and Gospel: The law is as the hand shut, the Gospel as the hand open. The law is the Gospel veiled, the Gospel is the law revealed; the ministration of the law carries death and darknesse, but the ministry of the Gospel, life and lustre, 2 Cor. 3. 9. See there how it exceeds in glory, and therefore all Gospel-Ordinances are to exceed legall administrations. The penalties God inflicts upon Gospel-abusers, are farre sorer then those formerly inflicted upon viola-

*Qui scit
inter legem
& Evan-
gelium di-
stingere,
gratias a-
gat Deo
& sciat se
esse Theo-
logum.*

violators of his law, *Heb. 10. 29.* Therefore the more care becomes *Christians*, and the more exact they ought to be in the discharge of all duties under, and towards the *Gospel*, then those who worshipt *God* under the law. Further, the *Gospel* gives more strength to duty, and therefore we ought to be more strict in duty. The law-like those *Egyptian* task-masters, requires a full tale of brick, but denies straw. The *Gospel* guides to *Christ* for all abilities, *Phil. 4. 13.* The *Jewes* were as servants under bondage and burdens, *Gal. 4. 1, 2,* *Christians* are the *Lords* freemen, and have many advantages for more exquisite services: therefore as in other things, so in this of the *Sacrament*, our transactions are to be more accurate, pure and perfect, and to goe beyond any *passcover-pattern*, and we ought in this, and in all our worshippings of *God*, to outgoe those who lived in the time of the law. Compare the ancient *Passe-over*, and the *Lords Supper* together, and this latter is a transcending *Ordinance*: that set up more in the beginning of the world, this brought out more in the latter end of the world, and are not the *Lords* last works more excellent? We read, *John 2. 10.* what the *Governour* of the marriage feast said to the *Bridegroom*, when he tasted the wine made of water, and not knowing whence it was. *Every man at first sets forth good wine, and after that*

Moses imperat, Christus imperat: lex jubet & Evangelium juvat.

Hag. 1. 9.

In illis sacrificijs figurate significabatur

quod nobis donandum, in hoc sacr. quod nobis jam sit datum evidenter ostenditur. In illis prænuntiabatur filius Dei pro nobis occidendus, in hoc autem pro nobis anuntiatur occisus. Aug. ad Pet. diaconum, cap. 12.

which is worse. but thou hast kept the good wine untill now: so may a beleever say to *Iesus Christ*, O Lord, thou hast set me at thy Table, and I have eat and drunk, and blessed be thy Name, my heart is warmed, my sin is wounded, my corruptions weakned, my affections quickned, thou hast surely kept the best wine till now, the sweetest Ordinance for last, come to particulars, and you shall find this Sacrament of the *Lords Supper* surpassing the *Jews Passe-over*.

1 In the *figurative part* that shadowed out *Christ* to be crucified, and hereafter to die, whereas this is to represent *Christ* that is crucified, who hath already suffered the death of the crosse, and is now advanced to the crown.

2 In the *memorative part*, that was to remember them of a temporall deliverance from bodily death, and the like: this is to put us in minde of our eternall salvation, and everlasting deliverance from the death both of *body* and *soul* in hell, by the redeeming death of *Christ* once on earth.

3 In the *materiall part*: At the *Passe-over*, we read of bread eaten, but not of any wine drank. In that, the *Jews* they eat *flesh*, but there was no bloud drunk, though bloud shed, but in the *Lords Supper* is two helps meet, both *bread* and *wine*, and here is not onely the *body* of *Christ* to be eaten, but his *bloud* also to be drunk by a lively faith: In a word, every time a *passe-over* was celebrated, there must be a *lamb* slain by their hands, here is a *lamb* slain to our hands. Well, this

*Lex usum
sanguinis
prohibet, E-
vangelium
precipit ut
bibatur.
Cypr. de
epist. Do-
ctri.*

this being more excellent, let us be the more diligent to preserve this in its practice purely.

Thirdly, Yet from that *Passé-over* there were some forbidden, sure for ceremoniall uncleanness some were kept back, *Num. 9. 7.* and a rule was made in such cases for the time to come, that those so unclean should be kept back untill the next monthly *passé-over*, *ver. 10. 11.* that they might have time to cleanse themselves.

Now as ceremoniall uncleanness on the body, did figure out spirituall filthinesse in the soul, by thought, word and deed ;

So that legall prohibition of persons ceremonially unclean, from the *Passé-over*, did represent that such ought rather to be debarred, who were known to be polluted with morall uncleanness, and sure left for our instruction upon record, to signifie such filthy offenders ought to be suspended from the Lords Supper, wherein we are not to fall short, but rise higher then they in that old *Passé-over*.

The *second* Scripture is, *1 Cor. 10. 3, 4.* It is said there of the *Jewes* : *They did all eat the same spirituall meat, and did all drink the same spirituall drink.* That *Manna* from Heaven, and water from the rock, did resemble our bread and wine in the *Sacrament*, all representing *Christ*, and therefore as all the *Jewes* did take of them in the wilderness : So all with us may take of these at the *Table* of the *Lord*.

Script.

Ans. 1. By way of concession. Grant that *Ans.*
this

this *Manna* and *water* was as a *Sacrament* to the *Jewes*, and grant that our *Sacrament* of the *Supper* holds a resemblance with the same. Hence, (sayes *Chrysostome*) as thou eatest the bread of the Lord, so did they *Manna*, and as thou drankest the cup of the Lord, so did they *water*, to them God gave *Manna* and *water*, to thee he gives bread and wine, yea, his body and blood, &c.

2 By way of resolution. So first, we say that *Sacrament* was temporary, and their participating extraordinary. It was temporary, not as the *Passi-over* permanent, and to abide, but merely transient at that season, and so cease: Now from a passing, fitting *Sacrament*, we cannot well take a standing, binding *Argument*: And their partaking was extraordinary, occasioned by their present extremity, by reason of bodily necessity, being in the desert, where they were in miserable hunger and thirst, and so were allowed to eat the *Manna*, and drink the *water* to preserve their naturall life, having nothing else whereof at that time to eat or drink.

This is a wrong key then, and will never open the door to let in all to eat and drink at the Table of the Lord: but,

2 Mark what immediately follows, 1 Cor. 10. 5. *They did all eat and drink, But with many of them God was not well pleased, for their carcases fell in the wilderness*: God was much displeased with them, not onely in their persons, but in that very action, they being sinfull and carnall, did onely

onely eat and drink in a naturall way, and to a sensuall end to feed their bodies, though the *Manna* and the *water* had a spirituall signification, yet they all did not so eat and drink them, and therefore God was displeased, and they destroyed.

3 The *Apostle* instantly adds, *ver. 6.* now these things were our examples, so *verse 11.* The *Greek* word for example, signifies an impression or stamp, such as is made upon coin, where *print* answers to *print*, intimating what deep dints those things that fell upon them, ought to make upon us, that we deal not in a carnall manner, about things that have a spirituall meaning, least with us also God be displeased, and we destroyed.

*Qui in
manna
Christum
intellexe-
runt spiri-
tualem ci-
bum man-
ducarunt.
Aug. de u-
tili: ap-
nit.*

*τὸ πρῶτον, ἃ
τὸ πρῶτον
παρὰ τὸ
τὸ πρῶτον.*

*Sordet in
conspetu
judicis
quod ful-
get in con-
spetu ope-
rantis.
Script.*

People that persist in their sins, and yet shall sit at the *Table* of the *Lord*, they may possibly please themselves, but the thing will certainly displease *God*, and though it doth not procure their present destruction, it will prepare them for eternall damnation.

The third Scripture is, *Mat. 26. 20, 21.* *Jesus* sat down with the twelve, &c. and then did hee institute his last Supper, whereat *Judas* was one then present, wherefore should any now be excluded? Is any worse then *Judas*?

Answ. That *Judas* was with *Jesus* at his first sitting down, and eating the *Passover*, I think none deny. But whether he stayed to partake in the last Supper, hath been and is a very great question, I will not undertake to determine it,

Answ.

but

but lay downe what may be probable said on both sides, That *Judas* was present at the *Supper*, it may be supposed on these grounds.

1 The *Passé-over* and the *Lords Supper* being one and the same in spirituall substance, why should it be yeelded he was at the one, and yet not at the other?

2 The *Passé-over* and the *Supper* were then so contemporary in their administration so instantly one upon another.

For as they were eating, *Jesús* took bread, *Mat. 26. 26.* it may seem unlikely that *Judas* should goe forth in the very exercise of things, though quickly after.

Aquinas
3 a. Quest.
81. Art. 2.

3 *Judas* being a close sinner, and nothing appearing against him, for *Christ* yet to refuse him, might thereby give an ill president for future, to eject upon Jealousies, where there is nothing detected.

4 For *Christ* to forbid or forbear *Judas* in this, when no charge lay against him, would have been but the way to exasperate him, and thereupon to take the motion to betray *Christ*: whereas *Christ* from first to last, having been friendly to him, it aggravated his sin against *Christ*.

4 *Like* the Evangelist, *chap. 22. 21.* saith, after mention of the *Supper*, our Saviour points out *Judas*, with a Behold! the hand of him that betrayeth me, is with me on the Table.

But on the other side lye these grounds, that our Saviour would not allow *Judas* the liberty of this *Supper*.

1 Because

1 Because he knew him to be an hypocrite, a reprobate, a devil, as himselfe calls him, *Ioh. 6. 70, 71.* were hypocrites and reprobates known to us, we ought to shun them at this *Ordinance*, as other sinners: But,

First, Hypocrisie is a fine threed not easily discerned: till discovered by Apostacy it passeth unknown. An *hypocrite* is an *Apostate* veiled, and an *Apostate* is an *hypocrite* revealed, then we see him as out of his cloathes, but before we say of an hypocrite in compare of other sinners: as its said of the Serpent. *Gen. 3. 1.* It was more subtil then any of the beasts of the field.

2 Reprobation is a secret counsell lockt up, close in that Cabinet whereof God alone hath the *key*: we may tremblingly think on it, not presumptuously pry into it.

Therefore for us at the Lords Table we must admit, where there is no known cause to exclude.

But seeing *Christ* well knew the internall and eternall estate of *Iudas*, *Ioh. 17. 12.* it may cast a scruple, whether *Christ* did accept him to this *Supper* with the other *Disciples*.

2 Those *Disciples* *Christ* gave the bread to, he said, *this is my body broken for you*, and when he gave them the cup, and said, *This is my blood shed for you*: now sure *Christs* body was not given, nor his blood shed for *Iudas*, as *Christ* well knew, and therefore doubtfull whether *Christ* would accept *Iudas* to the outward signes, when he knew the things signified, were none of his, and

Zanch. l. 1. de cult. Dei externo & pag 447.

and declare his body and bloud to be for him, when he knew it was nothing so.

3 *Judas* was not a subject capable of any of those ends and uses of this Sacrament for which *Christ* himselfe appointed it, as nourishing of his soul, pardoning of his sin, &c. no promise to apply, no faith to confirm, &c. A man will forbear his work, suspend his act, where he sees his end will fail, in this we may conceive the same of *Christ*.

Finis est
quod ma-
xime volu-
mus.

4 Those that *Christ* gave those precepts to, for the bread. *Take and eat*, for the wine, *Drink ye all of it*, to them he made this promise, that hereafter he would drink wine new with them in his *Fathers Kingdome*, *Matth. 26. 29.* which Expositors interpret two wayes, both make against *Judas*, that to him this promise could not appertaine, and therefore not those precepts.

1 *Chrysostome* and some others by the *Kingdome* of the *Father*, understand *Christ's* resurrection, and by the new wine which *Christ* therein would drink with his *Disciples*, understand that corporall eating and drinking of *Christ* with his Apostles after his resurrection, *Luke 24. 43. Acts 10. 40, 41.* *Judas* was now dead and gone to his owne place, *Matth. 27. 5.* He lived not to see *Christ's* death, much lesse his resurrection.

2 More ordinary and likely, by the *Kingdome* of his *Father*, is meant that *Kingdome* of glory after this life, and by the wine he would drink

drink with them, that celestially liquor of sweet joy, and eternall comfort which the *Saints* partake therein with *Christ*. *Christ* could easily tell that this *Iudas* should never attain to, himselfe having declared that *Iudas* was *The sonne of PERDITION*.

5 *Christ* having given *Iudas* the sop, he said, what thou dost, doe quickly, and *Iudas* went out immediately, *Iohn* 13. 30. That this sop was no part of the Sacramentall Supper, wee may safely say, as soon as *Iudas* had received this, away he packs : upon this very ground, there are both *Fathers* and *Schoolmen*, who affirm that *Iudas* was absent from this Supper, *Satan* entring with the sop did not suffer him to sit still, *Iob*. 13. 27, The *Devil* no doubt, sayes *Augustine*, was in him before, but upon the eating of the sop, *Satan* entred more forcibly that made him more hasten about his horrid sin, as when the *Devil* was entred into the *swine*, they ran straightway headlong into the sea, *Mat*. 8. 32

Hilar. de Trin. lib. 8.
Durand. ratio, lib. 4. cap. 4.

The principall thing that seemes to prove *Judasses* presence with the rest of the Disciples at this Supper, is that of Saint *Luke*, 22. 21. mention being made of *Iudas* at the Table after speech of the Supper, which yet *Zanchy* and others answer to make nothing for that purpose. It being in that method according to a figure well known to *Rhetoricians*, That the *Evangelist* going on with a narration of the *Passover* & the Lords Supper together, adds that ver. 21. Behold this hand that betrayes me is with me on

August. ad Frat. in Erem.
De cultu Dei exter. Zanch. lib. 1. pag. 447.
ὁ ἄποστολος

the

the Table, which is by way of recapitulation or rehearfall, and then returns to the words, which the other Evangelists, Calvin, Chemnitius, and others, can easily make a sweet harmony, let us make no discord in this. It was in the eating of the Passe-over, *Indas* dipt his hand with Christ in the dish, and in eating of the Passe-over did Christ give him the sop, which as *Diodat* upon the 13 chap. of *Ioh. ver. 2.* sayes, was a bit of unleavened bread dipped in a sauce made of bitter herbs, which according to the custome of the *Passe-over*, the Father of the Family used to distribute to each therein. *Indas* having received this sop, goes instantly out. The Sacrament of the *Lords Supper* being administred afterward, he is thought thereupon, not to partake therein, as the other eleven did: But

Vid. Diodat. John
13. 30.

*Illa nocte
cena, 3. ex
vulgaris
paschalis
Eucharis-
tica.*

2 Grant that *Indas* did remain, and receive this Supper with the rest, yet then doe but imagine how this must needs soon after occasion both a torment to him, and triumph to *Satan*, *Mat. 27. 3.* He no sooner saw Christ condemned, but he was amazed with the guilt of innocent blood, and well he might, for were hee at the Sacrament, hee was guilty of the blood of Christ two wayes.

1 By abusing that Ordinance of Christ.

2 By betraying the person of Christ.

*Non est tu-
us Iesu sed
meus est,
que mea*

Satan hereupon insults, *Ambrose* brings in the devil boasting against Christ, and challeng-
*sunt cogitat, quam ea sunt in pectore volutat: tecum epulatur, & me-
cum pascitur, a te panem a me pecuniam accepit, tecum bibit & mihi
sanguinem tuum vendit.*

ing

ing *Judas* as his own. He is not thine, Lord *Iesus*, he is mine, his thoughts beat for me, hee eats with thee, but is sed by me, hee takes bread from thee, but money from me, hee drinks with thee, and sells thy blood to me: O dreadfull! was *Judas* at the Sacrament? the worse was his woe.

Truly men had better be shut out from this Ordinance, then to think to get in at this door by making *Judas* the porter.

3 Suppose *Judas* was also received to this Sacrament, yet many may well be kept off.

1 Because in respect of good they fall short of *Judas*: and

2 Because in respect of evil they go beyond *Judas*. For good *Judas* served *Christ*, and suffered for *Christ*, *Judas* professed *Christ*, preached *Christ*. When *Christ* was in his low condition, *Judas* forsook others to follow him, *Matth.* 10. 27. For evil *Judas*, his life towards men unblameable, no drunkard, scoffer, swearer, or open offender, were he with *Christ* and his other *Disciples* at this Table, yet then we may say:

1 Hee had not shewed any ill affection to *Christ*.

2 Hee had not given any offence to them that were *Christs*: no open disaffection had he particularly discovered against *Christ*.

The grudging at the Oyntment *Mary* poured upon *Christ*.

1 This seemed to be the fault of all the *Disciples*, *Mat.* 26. 8.

2 If *Judas* first and chiefe in this, yet it was

ὁ μαθη-
ταὶ ἵνα
ἀκρίτως.

was not from a minde malicious, but covetous ; suppose the other *Disciples* towards thee poor had indeed charitable thoughts, *Iudas* made the poor but a pretence, he aymed at the benefit of his owne bag, *Iob* 12.5,6. when hee saw the oyntment poured upon *Christ's* head ; hee grumbled, not because he was a cruell wretch, and hated his *Master* ; but because he was a covetous wretch, and loved money.

No scandall or offence had *Iudas* given to his fellow-*Disciples*, but had carried all so fairely, that for any wrong done by him, they have no charge against him.

If any object, ὁ but *Iudas* betrayed *Christ*.

Answer. 1 Did he communicate with *Christ* in the *Sacrament*, then he had not actually betrayed *Christ*.

2 There are with us that have betrayed *Christ* in wayes worse then *Iudas*.

1 *Iudas* betrayed *Christ* for thirty pieces of silver, many sell their souls, and their *Saviour* for nought, *Esay* 50.1.

2 *Iudas* betrayed *Christ* so but once, many betray *Christ* oft, so many transgressions, so many treasons against our soveraigne Lord the King.

3 *Iudas* betrayed *Christ* corporall in his low estate, wicked ones now betray *Christ* spirituall, though above in glory. *Augustine* sayes to the *Donatists*, How their sin against *Christ* was worse then the *Jewes*.

4 They persecuted the flesh of *Christ* walking on

*Illi enim
persecuti
sunt car-
nem ambu-
lantis in
terra, vos
Evangelium
sedentis in
caelo. Aug.
cont. lit.
Fet. lib. 2.
cap. 87.*

on earth : you persecute the *Gospel* and spirit of *Christ* sitting in *Heaven*. So mens sinnes are worse treasons against *Christ* then that of *Judas* was.

4 *Judas*, its a question whether he intended to betray *Christ* to death, or onely thought to get the Priests money, knowing *Christ* at a pinch could easily escape from them.

1 Because when *Judas* salutes *Christ*, he seems to will him to shift for himselfe : saying, Master save thy selfe, or *Hail Master*.

2 Because as soon as *Judas* saw *Christ* condemned, he was struck with horreur, as if that were beyond what he meant : Worle are they who sin out of malicious wickednesse.

5 *Judas* betrayed *Christ* and repented; *Mat.* 27.3. confessed his sin, restored the money, justified *Christ*s innocency to the face of *Christ*s enemies, men betray *Christ*, his cause, truth, *Church*, and are hardened, persist, and yet presume.

From this instance of *Judas* is no proof we see for all to come to the *Table* of the *Lord*.

Fourth Scripture is, *Acts*. 2. 41, 42. where *Script. 4.* we read : *That three thousand were added to the Church, and unto them all instantly the Apostles broke bread.* Therefore in great Congregations, where are thousands, all may come to the *Supper of the Lord*,

In this are two parts, to both we will speak.

Answ.

1 To the Scripture it selfe here premised.

2 To the conclusion from it inferred.

H

For

For the *Scripture* : Grant there were thousands whom the *Apostles* did there admit to this bread-breaking-Ordinance, but then we finde who they were, and how they were qualified.

Κατενύ-
γυσαν τὴ
καρδίᾳ.
Καταλύ-
τω, pun-
gendo pe-
nitro pun-
dim cado.
Sca.

1 They were a people prickt to the heart, pierced through as with the stab of a dagger, so the *Greek* word imports, in the sence of a particular sin, which the *Apostle Peter* had reproved in his preaching, *Acts* 2.36,37.

2 They were a people craving good counsell, willing the holy *Apostles*, should put them upon any pious course, O ! what shall we do ?

3 They gladly received such counsell as the *Apostles* gave them, though part of it was yet more to repent, though for sin heart-prickt already, ver. 38,41.

4 They kept close to the *Apostles* company and counsell, continued stedfast in their doctrine, fellowship, and prayers, ver. 42. O ! were people thus prepared and disposed, what ever their numbers were, none need fear to admit them, but blesse God for them.

2 For the inference : Then thousands may, yes ? if they be meet : and that but a few do, the fault will be found in themselves ; For if to this *Supper* not great multitudes, but little companies are admitted among us, Why is it ?

1 It is not from the matter of it.

2 It is not from the Master of it.

3 It is not from the Ministers of it.

First, For the materiall part of this *Supper*, whether

whether we respect that which is outward; or that which is inward, sufficient supplies might be had for thousands. As for bread and wine, God be praised, provisions might be made for millions of men in this case. So for *Christ's* body and blood, the vertue and value thereof being infinite, is able to succour and save milions of worlds.

2 For *Christ*, as he is not onely the matter but the master of this Supper, hee is not onely able, but willing to communicate himselfe; and as ready to give his flesh to eat, and his blood to drink, as a mother her milk to suck: as *Christ* freely yeelded up himselfe to suffer death upon the crosse; so he is free at his *Table* to yeeld out the benefits of his death.

3 For the Ministers, *Christ's* servants, sure they take no pleasure causlessly to straighten this Supper.

A faithfull Minister may say to his people be they never so great, somewhat like as *Paul* to *Agrippa*, Acts 26.29. *I would to God that not onely some few, but all that hear the word preach, were not onely almost, but altogether such as might eat of this Supper.* O blessed is that man whom God makes as a fruitfull vine, that his spirituall children like *Olive plants* are round about this *Table*; As many arrows in the hands of a mighty man, O happy is he that hath his quiver full of them, his crown, glory, and joy! Yet alas! little is the number we dare accept at this Supper: the reason ariseth from the unmeetnesse

of the most to communicate therein; That *Kingdome* that few enter into, it is not because of the incapacity of the place, as if there were not room to receive, or as if *God* and his holy *Angels*, were resolved to withstand multitudes prepared: but the cause is the unfitnessse of the greater part of people for so holy a place; so to this Sacrament few are taken thereunto, not as if the *Ordinance* were incapable of more, or as if *Christ* and his *Ministers* were unwilling to admit a multitude how meet so ever, but the cause is the uncapablenesse of the most to have admittance to this holy *Ordinance*.

Script 5.

A fifth Scripture is, *Luke 14. 16, &c.* The master of the feast sent out three severall times to bring in guests to eat and drink of his Supper: *A certain man made a great Supper: Hee bad many at first, after sent into the streets of the city for more, then to the high-ways and hedges, among the worst of men, requiring his servants to compell them to come in, ver. 23.* Therefore the *Lord* would have all good and bad to come to this *Supper*, and thereof to partake.

Ans^r.

First, More generally, and after, more particularly. In generall let us learne this, that much is required of our constant care in the course of parables, least we erre, when from figurative allusions, we draw positive conclusions. *Parables* are pretious parts of *Scripture*, which many doe miserably misunderstand. *Parables* are like spectacles; that help some to see better, but cause others to see the worse. A *Parable*

*The log a
parabola
non est ar-
gumentati-
va.*

is as a darke lanthorn that gives light to one, but leaves another in the dark. And truly such as make use of this parable of the *Supper*, *Luke* 14. to prove that all are to come to the *Sacrament* of the *Supper*, the spectacles blinds their eyes, and the darknesse of the *lanthorn* hinders their sight. As if the Invitation of such severall sorts to that, were a clear argument for a universall admittance to this, that these two are taken like one and the same; this mistake is not new: I finde *Salmeron* and some other popish writers interpret that *Supper* in *Luke*, as this *Supper* of the *Lord*, and conclude that all are called thereunto. To speak particularly to the *Supper* in that parable by more orthodox *Authors*, it is taken two wayes: Either for the *Supper* of grace in the *Gospel*, or for the *Supper* of glory in the Heavens. Besides, that which is commonly called the *Supper* of the *Lord*. *Christ* hath a twofold *Supper*. 1 That whereby *Christ* sups with us, bringing his provision down to us. 2 That after whereby we sup with *Christ*, taking us up to his provision, both mentioned, *Revel.* 3. 20. Some by the *Supper* in that parable, understand the *Supper* of cælestiall glory, and others the *Supper* of Evangelicall grace. To this latter I rather lean: When *Christ* utters his voyce in the *Gospel*, and works open mens doors, comes in and makes: first, a *Supper* in their hearts, before the *Supper* in the Heavens, *Revel.* 3. 20. This *Supper* meant in the parable is the grace and mercy of *God* in the *Ministry* of

Salmeron.
set. in pa-
rab. Evan.

Cœnam,
maenam
ineffabilem
Regni Dei
fruitionem
percipit,
quod finem
nesciat.
Euthym. in
luc. cap. 23.

the Gospel, proposing *Christ* as a *Saviour* to lost sinners, and perswading poor sinners to come in by faith and repentance, and to partake of *Jesus Christ* in the tenders of the Gospel. It is memorable: *God* for the sustaining and saving poor perishing souls, hath provided three severall meals; *A break-fast, a dinner, a supper.* All may be but the doctrine of the Gospel setting forth *Christ*. The breakfast that is in the morning or beginning of the day, it is the lesser, quicker, and shorter meal. This was that brief *Evangelicall* promise of *Christ* to lapsed *Adam* in the morning of the world, *Gen.* 3. 15. *Christ* the *Lamb* slain from the beginning of the world, *Revel.* 13. 8. The dinner at noon or mid-day, here the provision is usually larger and dishes fuller. In *Moses* and the *Prophets* more about the noon-time of the world. *Evangelicall* discoveries and discourses of *Christ*, are more perspicuous and copious, *Esay* 9. 6, 7. *Malach.* 3. 1. *Acts* 10. 43. The *Supper* that is at the evening or end of the day, when the cheer in a feast is very full. 1 The *Supper* meal is the sweet meal, in regard of the work of the day past, we then cease from, and in regard of the rest of the night to come, that wee then soon lye down to. The *Supper* *God* hath now provided in the evening, or latter end of the world, *1 Cor.* 10. 11. This is sweet and large in the plain and plentiful preaching of the Gospel, and abundant pourings out of the Spirit, *Acts* 2. 17. Hard servitudes of former bondage and burdens.

burdens, blessed be God, we are free from, there is a rest we enjoy, and a better we are hastning to, *Matth. 11. 28. Heb. 4. 9.*

2 The Supper-meal is the last meal, no more after, then eat or never. Now is God sending in his last messes of mercy, not another *Christ* to come, or *Gospel* to preach, *Gal. 1. 8.* Now feed or famish, this is the last meal. Its Supper-time, upon this God is earnest, *Christ* is instant. The Lord calls first *Jewes*, then *Gentiles*; first, those more neer in the streets of the City, then sends to them more remote, that lay as it were abroad in the high-ways, *Jewes* and *Gentiles*, rich and poor. God would have them compelled in, viz. to the hearing of the *Gospel*, that by the workings of the spirit, and the wooings of the word, they may be turned to God, and saved by *Christ*. While the *Gospel* is preaching, and *Christ* proffering, it is *Supper* time, the last meal is serving in, yet how many plead excuse from this *Supper*. O their oxen and farms, pleasures and profits, they have no leasure to look after what God in the *Gospel* tenders. I remember it's storied of *Henry 4 th. of France*, asking the Duke of *Alva*, if he had observed the Eclipses, answered: *He had so much businesse on earth, that he had no leasure to look up to heaven.* O sad! for men to be so bent on the businesse of the world, as not to cast up looks to the things of Heaven; nay, not to regard though the Lord brings heaven downe to them, yet thus it is, *Rom. 10. 8.* men that minde not *Christ's Supper*

Chernit.
Harm. Eu-
ang. in loc.

brought down in his *Gospel*, shall they partake of the *Lords Supper* brought forth at his *Table*?

Script.

A sixth Scripture is, *1 Tim. 2. 4. God would have all men to be saved*: therefore *God would have all men to come to the Sacrament.*

Ans.

I will not now stay to distinguish of the particle *All.* nor speak to ordinary distinctions about the will of *God*, which might be of use for the generall opening of that text, but hint out some few things briefly as applied to the particular case: And so

*Finis ultimi
mus omni-
bus mediis
dat amabi-
litem or-
dinem &
mensuram.*

1 *God would have all men to be saved*, and *God would have men use all means that tend to salvation.* Admit yet, then he would have men in all the means they use to be methodicall and orderly, taking each up in its due time and place: that first, which is first, and then that which follows, for those means that help a man must one help another. The first prepare for the second, the ultimate end ever gives, as a desirableness to, so an orderliness in the use of the means. In a course of physick for health, the patient, as he useth all for the matter, so all in that order as the *Physician* prescribes, the first having done its due working, he takes the second. Now for men, the first publike meanes for their salvation, is the word preached, *Rom. 1. 16.* When this upon them hath had its due work, then take the *Sacrament*, as the next meanes to be used in its order.

2 *God would have all men saved*, but so as first to come to the knowledge of the truth, *1*

Tim.

Tim. 2. 4. so as to come first to repentance, *2 Pet.* 3. 9. *God* will have none come to heaven in their sinnes, *1 Cor.* 6. 9. Thus *God* is willing all should come to this Table, viz. that will first forsake their sinfull wayes, and returne to the *Lord*, by newnesse of life. *God* will no more allow wicked wretches to receive at this Supper of *Christ*, then hereafter to receive salvation by *Christ*.

3 *God* would have all saved. Grant, but for many to come to the Sacrament, its the way to their damnation, *1 Cor.* 11. 29. And no marvel, to many it proves the damning of their souls, when *God* accounts them guilty of the blood of his son, *1 Cor.* 11. 27. and though not instantly damned, yet some wayes they bear *Gods* angry blows, before their finall damnation comes. Master *Knox* in his History of Scotland, tels of one Sir *James Hamilton* murdered by the *Kings* meanes there, he appeared to him in a vision with a sword drawn, and strikes off both his armes : saying, Take this before thou receive thy finall doom for thy blood-guiltinesse, and within 24 houres, two of the *Kings* sons dyed. Men herein guilty of *Christ*s blood, *God* strikes their bodies with weaknesse, their children with diseases, their cattel with death, their hearts with hardnesse, before the last doom come.

Another Scripture produced for a promiscuous admittance of all to the Supper of the *Lord* is that, *2 Cor.* 5. 14, 15. wherein the *Apostle* saith,

Multi nobiscum dunt & bibunt temporaliter Sacramenta, & tamen habent eternam tormen-
ta. Aug.

faith, that *Christ* died for all; thereupon say some the Sacrament of *Christs* death belongs to all.

Answ.

Christus non omnino mortuus est pro omnibus & singulis, mors enim ejus & se sufficiebat in pretium pro omnibus & singulis non tamen factum est, pretium pro omnibus & singulis, quia non pro omnibus; & singulis est solutum, sed duntaxat pro electis.
D. Twiss.
vind. Grat.
Pro omnibus quid est? non omnibus hominibus sed omnibus nobis scilicet quos predestinavit vocavit, justificavit, &c. Aug. de civ. lib. 21. cap. 23.

Answ. This argument stands upon two lame legs, and will easily down, let but truth be held forth, and *Dagon*-like, it will soon fall before that *Ark*, and nothing left to be seen, except stumps. That which the *Apostle* affirms, I shall explain, and that which some inferre, I shall deny. True, *Christ* died for all, But what all? to wit, all the elect of *God*. Take all restrictively with reference to all whom *God* hath chosen, *Rom.* 8. 32. *God spared not his owne Son, but delivered him to death for us all: What all? Look before and after, ver. 30. Whom hee hath predestinated, them he called, whom he called, them he justified, &c.* For all these *God* delivered up *Christ* to death, *verse* 33. After. *Who shall lay any thing to the charge of Gods elect? It is God that justifies, It is Christ that dyed; And therefore the Apostles expression is observable in the 32 verse, God delivered his Son to death, not for all, but for us all: All us whom before hee hath chosen. Again, Christ died for all, What all? Take all distributively, of all ages, languages, places, cases, of all some, Revel. 7. 9. Loe, a great multitude of all nations, kindreds, tongues, stood before the throne of God, made white by the blood of the Lamb, verse 14. Revel. 5. 9. The Elders fell down before the Lamb, & sung: Thou hast redeemed us all to God, by thy blood, out of every*

kindred, and tongue, and people, and nation.

Christ died for all, not for all collectively and in a universall sense: For first,

Christ in his birth was set for the fall of many, Luke 2.34. therefore sure in his death not for the rise of all.

There are some of whom Christ professes he did never know them, Mat. 7.23. for them sure he did not dye, see how Christ protests and professes, *I never knew you*, it's more then if he had said, *I do not know you*, I do not now approve you, but I never at no time had the least knowledge, with likeance of you. There are some on whom Christ will not bestow, in petition, a word of his mouth: and would Christ in his passion, bestow on them the bloud of his heart? John 17.6. *I pray not for the world*: There is a double world in this world, as Ezekiel's vision had wheel in wheel: There is a world that shall be damned, 1 Cor. 11.32. *Ye are chastened of the Lord, that you might not be damned with the world*; this world Christ prayed not for: there is a world that shall be saved, 2 Cor. 5.19. *God was in Christ reconciling the world*, for this world Christ prayed and dyed.

Some say that this was one of those bitter ingredients mixt into Christs dying cup, which he drunk, that made him so sad in death, the foresight how few would be saved by his death, but to passe that undiscussed: comparatively those are few for whom Christ dyed, though in themselves considered, they are many; Hence

Verba notitia connotant affectus. Est mundus damnandarum de quo scriptum cum mundo pereat, pro isto non orat, est mundus salvandorum (de quo Apostolus) Deus erat in Christo mundum sibi reconcilians, pro isto orat. Aug. in Joh.

Isa. 53.1, 2.

is

Lege Dr.
Field de
Ecclesia,
lib.5. c.17.
& Parker
de descen.
lib.4. sect.
91.

Sanguis
Christi om-
nibus dan-
dus est, nam
pro omni-
bus fusus
est etiam
Turcis, In-
dæis, Eth-
nicis,
Bellarm.
de Euchar.
lib.4. c.25.
Lapso fun-
damento
labitur æ-
dificium.
Quisq;
nascitur ex
Adamo
nascitur
damnatus
de damna-

to. Aug. in Psal. 131. Sunt filii Dei qui nondum sunt nobis, & sunt nobis qui non sunt Deo, Aug. de co. & gra. c.9. Secundum occultam Dei prædestinationem plurimæ sunt foris oves, plurimi lupi intrus. Novit enim ac signatos habet, qui ad huc nec eum nec se noscunt. Aug. in Joh. Tract.

is it sometimes said, that he dyed for all, and for every man, *Heb. 2.9.* He tasted death for every man, in the next verse *Christ* is said by his sufferings to bring many to glory: not all. There are two reasons rendred why *Christ*, though by his suffering hee infinitely satisfied, yet did not suffer infinitely in time.

1 Because the excellency of his person was able to raise a finite suffering into the value of an infinite satisfaction.

2 Because he suffered onely for such as were to break off their sinnes by repentance.

For all it's clear *Christ* dyed not, *John 10. 11,* 15. *John 15. 13.* *Eph. 5. 26.* *Heb. 9. 28.* as the Papists teach.

To leave them this of *Christ's* death for all, as an *Antichristian* tenent, and no fit bottome for a *Christian* argument: Now, see how the foundation of the Objection fails, the building then must needs down: But,

2 I answer, there be some for whom the sacrifice of *Christ's* death was purposely intended, yet to whom the Sacrament of *Christ's* death is not for present to be applyed: I mean, the elect of *God* in the world, unconverted, who still stick in natures estate, and abide in the damned condition wherein they were born, foolish, disobedient, serving divers lusts, living in malice, envy, hatefull, and hating one another, *Tit. 3. 3.*

look into the *Apostles* black bill of abominable sinners, 1 *Cor.* 6. 9, 10. such (saith he) were some of you, and some are such, Touching *Gods* election they be the sons of *God*, though in condition enemies against *God*, *Rom.* 11. 18. Bloudy souls breathing blasphemies: *sheep* by election, but *wolves* by condition, such as *God* knows, but they neither know *God* or themselves; What *Gods* purposes are to them we understand not, but what their practises are against *God*, we discern, and to such we cannot allow the Sacrament of *Christs* death, though *Christ* dyed for them as may after appear. In the work of our redemption that is dispatched by *Christs* death, there is considerable a double act.

1 An act of oblation wherein *Christ* offered himselfe once for all as an adæquate sacrifice and full compensation for the sins of all *Gods* elect.

2 An act of application which is two-fold.

An act whereby *Christs* death is applied to us.

An act whereby *Christs* death is applied of us.

The application of *Christs* death on *Christs* part to us is by his *Spirit*.

The application of *Christs* death on our part to our selves, is by faith, and both these are required when the Sacrament is received: now this being the case of beleivers alone, they onely are meet to communicate.

Gods elect while unregenerate are not any way able to make out any interest in themselves to *Christs* death: therefore how shall they

they presume to partake in the Sacrament of *Christ's* death? There is a vertuall interest they may have before conversion, in respect of payment made, but no actuall interest in respect of purchase applied till really regenerate; Take *Christ's* death, those have actuall interest in it, who have actuall benefit by it: such sure have part in it, who have power from it to put sin to death, and to cleanse the soul from sin, *Heb. 9. 14.* This is the priviledge of *Saints*.

Script.

The last Scriptures objected. *Christ* calls all to come to him, *Mat. 11. 28.* and declares, that who ever comes, he will in no wise cast out, *John 6. 37.* Therefore all may come to the Supper of the Lord, and not any that come ought to be put by.

Ans.

Ans. 1. For that, *Mat. 11.* It is true, *Christ* therein calls to come to him: but then, first All, who? viz. All that be weary and heavy laden: that is, all that be weary of the work of sin, and laden with the weight of sin, let them come to *Christ* even in this Supper-feast, and *Christ* will in and by that afford them such a refreshment as those find who fainting under some heavy weight, or at some hard work, are revived by taking some pleasant food; so some translate the word of promise added in the ver. I will give you rest: But what is this to those? who first are not weary of the work of sin, such who if they should live ever, they would sin ever? sin is such a work, wicked men may be weary in it, but never weary of it: neither is any

Ἀναπαύ-
σω.

Reficiam.

*Omnis pec-
cator pec-
cat in suo
eterno.
Greg.*

any thing ever tired of its naturall motion, its as naturall for such men to sin, as the fire to burn, *Isa. 57. 10.* Nor 2 are they laden with the weight of sin. The *Angels* sinning fell down from Heaven, *Korab* and his company sinning sunk downe into the earth, sin the burden of which neither *Heaven* or *earth* is able to bear, many carry as lightly away, as *Sampson* the gates of the *City*, *Judg. 16.* Sin lies in them like an element in its proper place, and so burdens not : Now what shall such do at the *Supper* of the *Lord*? those there will *Christ* refresh with the pardon of sin, who feel the burden of sin.

2 *Christ* calls all to come to him : but all, how and why?

1 So as to learn of him meeknesse and humility, meeknesse in well moderating all their furious passions : humility in well managing all their various actions, to rise high in meeknesse, and yet lie low in humility, to learn of *Christ*, whose meeknesse was admirable, among his provoking adversaries, and his humility imitable among his following servants, as his very washing their feet layes forth.

*Quomodo
reficit pec-
catis one-
ratos, nisi
indulgen-
tia pecca-
torum
Aug. de
ver. Apo.
ser. 24.*

2 Come so as to take up *Christ's* yoke and burden, *verse 29.* yoke of active obedience, and burden of passive obedience, both to doe and suffer what *Christ* pleaseth : what is this to them, who as they will not learn of, so also they will not live to *Christ*?

Instead of humility and meeknesse : O ! the sad transports of pride and anger, wherein they live

Onus
duplex
onerans et
levians.

live with free allowance, in stead of taking *Christs* yoke and burden, they choose to draw the *Devils* cart, to be under the yoke and burden of that infernall *Pharaob*, that will sink their souls to hell, rather then yeeld to *Christs* yoke and burden that would lift them up to Heaven: for *Christs* burden its not onely light but lightning, the more of it we take, the more meet we are to mount, as the wings of a bird, the bigger they grow the better she flies. Yet such as will not come to take *Christs* yoke and burden in service; cannot come to take *Christs* body and blood in a Sacrament.

And for that text, *John* 6. 37. It is true, who ever comes to *Christ*, he will not cast out: yet what is this for those who continue in that case: as that,

Au. con.
duas Ep.
Pel. lib. 1.
cap. 3. &
19.

1 They cannot come to *Christ*, *John* 6. 44. *None can come to me except the Father draws*: hee sayes not, *Except the Father leads*: as *Augustine* observes, but except the Father draws: There is in naturall men no power bending forward, but there is hanging backward. *God* must draw, or man not stir, man in natures estate hath not the feet of *Faith* and *Love*, and so cannot come to *Christ*: though a man comes not to the *Lords Table*, yet by those he may come to *Christ* in *Heaven*: Whereas without those feet a man may come oft to the *Table* of the *Lord*, yet never come to *Christ*, but fall from thence to hell.

2 They will not come to *Christ*: when *God* cal'd *Christ* to come to man in the work of redemption,

demption, he had a will, onely he wanted a body, God sitting him with that : he cries, *Lo, I come*, Heb. 10. 7. but when God calls man to come to *Christ*, in the work of conversion, though he have a body, yet he wants a will.

They will not come to me, John 5. 40. *Christ* prepares for their coming. sends and beseeches them to come, looks and waits long for their coming, and yet sits down with this sad complaint, *They will not come to me, that they might have life.*

3 They come further from *Christ* by daily departures, and dreadfull apostasies, *Luther* was a good *Apostate*, he came from the service of the *Devil*, to *Christ* in the *Gospel* : many are bad *Apostates*, they came from the profession of *Christ* in the *Gospel* to the service of the *Devil*, and while they so come from *Christ* in his *Gospel*, shall they come to *Christ* at his *Table* ?

*Confiteor
me esse A-
postatam,
nam fidei
diabolo de-
tam non
servavi.
Luth.*

4 They come forth against *Christ* as those, *Matth.* 26. 47. A multitude with swords and staves to take *Christ*, men come with swords in their mouthes, and staves in their hands, by wicked words and works they oppose *Christ*.

Thus much for the Scriptures : Now secondly, for the reasons proposed to promote a generall allowance of all to the *Table* of the *Lord*, they follow.

Object. 1. *All have been received to Baptisme, therefore all may be admitted to this Supper, all being accepted to one Sacrament, why should any be denied the other ?*

I

Answer.

Ans. 1. In the *Church* of the *Jewes* under the old *Testament*, some who though circumcised being *Infants*, yet in the course of their lives. becoming ceremonially and legally unclean: they were kept off from the *Pass-over*, not suffered to enter into the *Temple*, 2 *Chron.* 23. 19. and shall not the *Churches* of *Christ* under the new *Testament*, be enabled to bolt out black and abominable sinners, though baptized in their *Infancy* from partaking at the *Table* of the *Lord*? Is not filthy wickedness now worse among *Christians*, then ever ceremonially uncleanness among *Jewes*?

2 Consult the age and acts of the *Apostles*: we shall finde they administred to some the sacrament of baptism, to whom yet we read not that they administred the Sacrament of the *Supper*, though they were grown men and women.

As *Simon Magus*, the Eunuch, the *Jaylor*, *Lydia*, the household of *Stephanas*. It seemes hereby they judged somewhat more requisite to this second Sacrament, then unto the first for participation: and that they being baptized doth not render men meet, immediately to communicate at the *Table* of the *Lord*, but somewhat more is required to interest men therein, and make them capable thereof.

3 Those who when they were children did, not by any actual evil put up any bar against the effectually benefit of baptism: yet being men by their manifest and manifold high-daring iniquities, do daily and wickedly and wilfully

fully way-lay, and put up continuall crosse-bars to prejudice the power, and prevent the profit to their souls of this precious Ordinance: therefore though they then allowed their admission to *Baptisme*: yet they may now be justly denied liberty at the *Table* of the *Lord*.

4 For men that remain in their sinnes, their being baptized, cannot entitle them to, or prepare them for the *Supper* of the *Lord*, because they are in truth, as not baptized: That which they call their baptism, is indeed as no baptism, in that the main is not, which should essentiate, and integrate the same. As the *Apostle* sayes concerning circumcision, *Rom. 2. 28, 29.* *That is not circumcision which is outward in the flesh, but that is circumcision which is of the heart, in the Spirit.* So that is not baptism which is the bare washing the body with Water, but that which is the purging of the soul, not the putting away the filth of the flesh, but the answer of a good conscience towards God, *1 Pet. 3. 21.* Three things as *Ambrose* observes: I add a fourth, must meet to make up baptism: *Water, Word, Bloud and Spirit*; and draw away sayes he any one of these, and there is no *Sacrament*, of Baptisme left. What is Water without the Word? and what is water and Word without bloud and spirit? it is not Baptisme: So then those that cannot plead baptism aright, cannot plead a right by baptism.

Tres sunt
in baptis-
mate aqua,
sanguis
spiritus.
Si unum
horum de-
stinas, non
stat baptis-
matis sa-
cramentū.
Amb. de iis
qui myst.
init. Tom.
4. cap. 8.
Nihil pro-
fuit Simonis
Mago visibilis baptismus, cui sanctificatio invisibilis desuit, &c. Aug.

5 Wicked men what title and claim they had by baptisme to *Church-member-ship*, and so to this *Church-priviledge* to partake at the *Table* of the *Lord*, they have meritoriously lost by the loosnesse of their lives.

As a man that is admitted Burgesse in a *City*, hath his ticket or instrument whereby hee hath right to all the priviledges of the *City*, yet for some hainous crime committed against the *City*, all actuall interest in *City-priviledges* is deservedly lost, his Burgesse-ticket seals nothing in this case; And shall we think that Baptisme conveyes such a right to priviledges in the *Church*, as sin cannot after interrupt? may not men be debarred from the *Lords Supper*, because they have been baptized? by what right then can the *Church* cast any for any wickednesse out by excommunication, from that whereto they have right? this were not right, yet deny the *Church* such a power: and while we may think to do a particular right, we shall be sure to doe a generall wrong.

6 Wicked men having so wofully abused one *Sacrament*, they may well be denied the other, That servant, *Mat. 25.* being betruſted with one talent, whereof he made no good use, what sayes the Lord when he comes? give him another talent, trying if hee will better use that: No, take that *Talent* from him, and give to him that hath ten talents, and cast out the unprofitable servant; Those there be who have not onely not used, but miserably abused their
bap-

baptisme, being thereupon bold to break out in the more abominable rebellions against the Lord and his law. *Luther* tells of a Virgin that would thus withstand sin and *Satan*: *I may not, I am baptized*; but how contrary are many, they yeeld to *sin* and *Satan* upon this, we may do so, we are baptized, our baptisme shall bear us out: Baptisme it is compared to *Noahs* Ark, 1 *Pet.* 3. 21. men there are, who being in this Ark, dare venture out into the deepest waters of damnable wickednesse, what floods of filthinesse soever they swim in, they do not fear drowning. And shall they have another Sacrament whereupon yet more to presume? O! how contrary do many walk to the holy nature of Baptisme, and that holy Name put on them by Baptisme! O! how oft therewith have they lien down in the dirt, blacking that beautifull robe cast about to cover their nakednesse, and cleanse their filthinesse! It was a custome of old when any was baptized, the Minister delivered a white garment to be put on: saying, *Take thou this white, holy, and immaculate vestment, and see thou bring it forth without spot at the judgement seat of Iesus Christ.* Whereupon one *Muritta* baptizing one *Elpidophorus* who afterward proved a prophane wretch, hee brings forth the white garment, and holding it up, shakes it against him; saying, *This linnen garment Elpidophorus shall accuse thee at the coming of Christ, which I have kept by me as a witnesse of thy apostacy.* O! where will they appear who have taken their Baptis-

Baptizata sum.

Amb. Tom. 4. lib. de ijs qui initi- antur my- steriis c. 7. Zanch. in explic. Ep. ad Eph. cap. 5.

mall coat and colours, tumbling therewith in mud and mire of monstrous sinnes! The Font whereat they were baptized, the book wherein their Baptisme is recorded, shall rise against them, and the other Sacrament will but damne them yet deeper. O! sad to be sunk to hell, in the abuse of both these blessed Sacraments!

Object.

Object. 2. Children among us are in a promiscuous manner admitted to baptisme: Now why should Infants be received to one Sacrament, and their parents though wreathed, refused at the other?

Ans.

Ans. In pondering this I am put to a present stand, yet I bow my knees before the God of heaven, and beg the guidance of his good Spirit, my soules desire and prayer is to be led into all truth, I may erre, but I will not be obstinate, a little childe with Scripture sight shall lead me yet, untill otherwise convinced, I shall give out my thoughts in two things.

1 That the next parents though naught: and not themselves for the *Sacrament* of the *Supper*, yet their children may be admitted to *Baptisme*.

2 That though their children be received to *Baptisme*, yet they themselves for their own sins may be excluded from the *Supper* of the *Lord*. To make out the first, let us observe, how children are among us admitted to *Baptisme* upon a double ground.

1 By vertue of somewhat to their *remote* parents.

2 By vertue of somewhat to their *immediate* parents, though in their practise perverse and naught.

2 That

2 That from parents remote whereupon we admit children to Baptisme, is the covenant of grace, the promise of God made to their religious Ancestors and their seed, from generation to generation, Acts 2.38. The promise is to you, and to your children, and to them that be afar off, Two things.

1 To your children indefinitely : not to your next children onely, and there cease, but unto your children still, and childrens children.

2 To those who are afar off : that is, as Mr. *Annota. major.* Beza interprets, to your children afar off, in remote ages to come : yet the promise runs, and privileged reacheth from pious predecessors to far distant posterities : whereupon we administer to Infants the Initiating-seal of the promise though their next parents are impious, and for their impieties debarreable from the Supper of the Lord.

When God made a covenant with the creatures, not to drown all flesh more by a flood, and set his bow in the cloud as a token hee would not have it terminat in the next generation, but extend to perpetuall generations to come. Gen. 9. 12, 15, 16. and shall we think that God will cut short the Covenant of grace to his servants and their seed because of the sinnes of some interposing ?

That forceited place, Gen. 9. Rupertus allegorizeth, interpreting the Rain-bow to signifie Christ, and Gods spirituall Covenant in Christ : which notwithstanding the dark and black

clouds of daily sinnes shall abide perpetuall, and *baptisme* as the visible signe the *Lord* hath set in the heavens of his *Church*, to assure the same. This onely I urge, that if *God* would have a covenant so inviolable that concerned a temporall benefit to creatures in common: O! how Interminable then is that Covenant which is made peculiarly to his children concerning eternall blessings?

And as *God* takes care the Covenant should continue, so some signe of the Covenant.

By vertue of this Covenant so made to men long since, remote children yet are accounted holy.

We consider such two wayes.

1 In respect of the common condition of nature in *Adam*, so unclean, children of flesh, of wrath, of death, of the *Devil*.

2 In respect of the peculiar Covenant of grace with *Abraham*: So children are *holy*, the children of *God*, to whom baptisme may well appertain, *Gen. 17.7. I will, sayes God to Abraham, establish my covenant with thee and with thy seed after thee, in their generations.* The plurall number without period. Every good man that ever was: is, or shall be, being the son of *Abraham* the *Father* of all the faithfull, hath as large and lasting a part and priviledge in the Covenant (the same for substance) as *Abraham* himselfe had. It is to *him* and his *seed*, and seeds seed, in their generations. Whereby they are born, though in respect of corruption, filthy: yet

yet in respect of the Covenant *holy*, Rom. 11. 16. *If the first-fruits be holy, the lump is also holy: and if the root be holy, so are the branches.*

In the Chapter the *Apostles* proves the conversion of the *Jewes*, against which it might be objected, O! they be a vile and wicked people. Grant, in regard of their owne sinfull condition, they be miserable: yet in regard of Gods covenant made with their progenitors, their estate is recoverable; *For if the first-fruits be holy, the lump is also holy: and if the root be holy, so are the branches.* The Apostle compares the ancient *Patriarks* to the first-fruits and Root, not in respect of their persons, but in respect of the promise made to them and their seed, as *Crysostome* before, and *Calvin* after well expounds it. The lump and branches are their succeeding posterities even to the present people of the *Jewes*, to whom the Covenant continues, with an entail not cut off, by reason of which they be called holy, and their case hopefull.

Object. *Ai, the next generation to Abraham.*

Answer. Yes, the same to generations remote, as not onely the lowest boughs which are next the root partake of the nature of the root, but the highest twig that is farthest off from the same: so not onely the next generation to *Abraham*, *Isaac*, and *Jacob*, partake of the privilege of the Covenant, but also all the *Jewes* that followed, though at the greatest distance, had a right to the same Covenant with its signe, and seal thereupon.

Object

Object. Thus it was to *Jews* who were branches of that root, but what is it to us *Gentiles*?

Ans. *Gentiles* converted, though they be not as the *Jews*, naturall branches: yet they are ingrafted branches, receiving the sap, moisture and fatnesse of the root as well as the rest, *Rom.*

11. Some of the native branches were broken off, and thou being a wild Olive wert grafted in, and made partaker of the root, and fatnesse of the Olive-tree. The Apostle opens a two-fold estate of the *Gentiles* what they once were, what they now are. They were a wild Olive, wholly barren. There be two kindes of Olive-trees barren, one accidentally, so upon a goats licking it (as *Pliny* reports) the other naturally, so having the shape and leaf of the true Olive, but wanting the juyce and fruits.

Plin. nat.
hist. lib. 17.
cap. 24.

Such were *Gentiles* with their leaves of morall vertues, somewhat like, but no right bred grace, yet then after to the *Gentiles* is brought in a two-fold benefit.

1 An ingrafting into the right root, called to become one Church with *Abraham* and the Fathers.

2 A partaking of the root and fatnesse of the Olive-tree: that is, of all the priviledges of the Covenant made to *Abraham*, and enjoyed by the Church of the *Jews*. That as they and their seed in their generations had a right to the Covenant, and to Circumcision the seal thereof; So beleeving *Gentiles* and their children on in their generations had right to the Covenant, and

to *Baptisme* whereby the *Covenant* is sealed. And as the *Jewes* though their children were abhorred of *God* for their sins sake, yet they were beloved of *God* for the *Fathers* sake, *Rom. 11. 28.* That is, for the promises made to their *Fathers*, as the ordinary glosse renders it : so the children of converted *Gentiles* born in sin, and abominable to *God*, yet for their *Father* sake though remote, and their interest in the *Covenant*, *God* he accepts them, and we may boldly in baptisme tender them to *God* : having also a title to the *Covenant*, fit to be confirmed by *Baptisme* ; notwithstanding their next parents for their notorious naughtinesse be denied the table of the *Lord*.

Propter promissiones patribus factas.

2 We accept children to the *Sacrament* of *Baptisme*, from somewhat considerable, about their immediate parents, though such whose wickednesse worthily deserves the suspension of themselves from the *Supper* of the *Lord* : as

Apolloni. middlebu. min. cap. 5. Quest. 4.

1 Wicked parents with us, though they transgresse the *covenant*, yet they do not renounce the *Covenant*, as now *Turks* doe, whose children therefore, should any of them be occasionally cast among us, though we should suppose some of their *Ancestors* to have been pious, yet seeing their parents neerer have so renounced and abjured the faith of *Christ*, and professedly disavowed and disclaimed the *Covenant* of *God*, and so broken the course : the cause lyes clear, why for such children we should forbear their baptizing, till themselves shall seriously seek it.

But

*Aliud est
fidem vio-
lare, aliud
est abjura-
re.*

But now scandalous *Christians*, though they do violate the faith, yet they do not so abrenun-
tiate the faith, so to abrogate and make all void,
that no priviledge should passe downe to their
posterity thereby.

2 Such wicked parents, though they be not
of the *Church*, yet they be in the *Church*.

The visible *Church* is compared to a floor,
wherein is both *corn* and *chaffe*, *Mat.* 3. 12. to a
field wherein is both *tares* and *wheat*, *Mat.* 13,
25. to a great house, wherein are vessels both
of gold and silver, and of wood and earth,
2 *Tim.* 2. 20. It is like *Noahs* Ark, wherein are
creatures both unclean and clean: like *Jeremiahs*
basket, wherein are figs some good, some very
bad, we must help to remove the bad from the
good: not remove from the good, because of
the bad, as *Austin* counsels in this case, and such
bad meritoriously deserve immediately to be
cast out, yet till by excommunication regularly
carried they be cut off, they have some privi-
ledge for them and theirs, which *Turks* and *Pa-
gans* possesse not: sure as they within the
Church are subject to some censures, which those
without are not. 1 *Cor.* 5. 12. so they enjoy some
advantages which those without do not: their
children may have the benefit of Baptism.

*Nec propter
malos bo-
nos de se-
ramus, sed
propter bo-
nos, malos
ejiciamus.*

3 Those parents, though they live in a sin-
full course, yet they live under a Gospel call, and
so the promise is to them and to their children, *Acts*
2. 38, 39. The promise is to you and to your
children, even as many as the Lord our God
shall

shall call : Consider we a two-fold call.

1 *A direct call on Gods part to man.*

2 *A respect call on mans part returning to God.*

The *Apostle* says not : The promise is to them and their children, who answer *Gods call*, but to as many as the Lord our *God* shall call : Wicked men *Echo-like* that live under the word, do not speak back again to *God*, yet *God* speaks to them, and gives them a *Gospel-call*.

A through effectuell call it seemes those had not, *Acts* 2. For the *Apostle* bids them *Repent*, ver. 38. Yea, and that other expresseion, ver. 39. seems also to lay forth as much : *To as many as are afar off, whom the Lord our God shall call*; which *Calvin*, *Piscator*, with other *Expositors* interpret to be a brief description of the heathen *Gentiles*, who are afar off in respect of the *Covenant*, as many of them as shall be called by the *Gospel* from *Gentilisme* to *Christianisme*, the promise also thereupon shall be to them, and to their children : and to them thereupon may well appertain then, the baptismall seal of the promise. A call æquivalent to this have men among us, though many do not walk according to that call, yet by vertue of that they have, they may lay some claim to the promises, both for themselves, and their seed.

Object. How can promises pertain to men onely so called, seeing godlineſſe hath the promises, 1 *Tim.* 4. 8.

Ans. Promises are of two sorts, promises of grace, promises to grace : promises of grace to be

be received, promises to grace that is received.

The latter looks in a peculiar manner to pious men, who as grace is received of them, so it is improved by them, whereupon to that grace they have much more is promised, *Mat. 25. 29.*

The former refers to Gods elect, that live under the Gospel, though possibly for present their loves be loose and vain, yet as they have their part in the means of grace: So they have their right to those promises of grace that attend thereupon: and not themselves only, but their children also. To them and to their children, there are Ordinances of grace with their promises: hereupon the parents abiding under the ministry of the Word, their children be brought under the administration of baptism.

*Aliud est
Oportere
scire
Aliud
Oportere
scire.*

4. Those parents though they be wretched in the *practises* of life, yet they be right in the *principles* of faith: they beleeve well, though they live ill, *1. Jam. 2. 19. Thou beleevest there is but one God thou doest well*: men beleeve the Scriptures are the Word of God, they do well, they beleeve Christ is the Son of God: They beleeve the duplicity of natures, and triplicity of Offices, and yet all one Christ: They beleeve well, at least in respect of the matters beleeved, though not in respect of the manner of beleeving, yet they so beleeve as brings in this benefit to their children to be accounted holy, *1. Cor. 7.*

14. The unbelieving husband, is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband, else were

your

your children *unclean*, now are they *holy*.

I shall open *two things* in the next.

1 What that *beleeving* is in the Parent :
wherupon the children are reputed *holy*.

2 What that *holinesse* is in the children, that
comes upon the parents beleeving.

To learn what this beleeving is, let us look
a little into the state of Faith.

Faith (as *Augustine* well observes) is taken
in a two-fold sense.

Either for that which by us is believed, the
object, or word of Faith, *Rom. 10. 8.*

Or for that by which we beleeve, the grace,
or the act of Faith, *2 Thess. 1. 11.*

The Word of Faith is two-fold.

Generall, that is, the whole revealed will of
God.

Speciall, that part of Gods revealed Will,
that relates to *Christ*, *Ephes. 5. 26.*

The Work of Faith is two-fold.

Internall, which is the renewing and purify-
ing of the heart, *Acts 15. 9.*

Externall, which is the reforming and well
ordering of the life.

Now persons may be said to beleeve accord-
ing to faith in the first sense, though they doe
not reach the latter, though their hearts be not
renewed, their lives reformed, they have not
the work of Faith, yet they hold the word of
Faith; assent to, and are perswaded of the truths
God reveals in his word concerning himselfe, his
Son, and mans salvation by him, and such are
said

*Fides est
interdum
id quod
credimus,
interdum
id quo cre-
dimus.
Aug. li. 13.
de Trin.
cap. 2.
comb. lib. 3.
dist. 23.*

*Actus fidei
elicitus.*

*Actus fidei
imperatus.*

Aug. Epi.
89. ad
Hilar.
quæst. 40.
Tertul. l. 2.
ad uxorem.
cap. 2. & 7.
Loquitur
de talibus
infidelibus,
Paulus apud
quos
nec legis
cultusque,
Dei nec æ-
vangelii fun-
damenta
extant
ruderata
Synops.
Pur.
Theolog.

said to beleeve, *Luke 8. 13. Acts 8. 13, 37.* And thus the *Apostle* intends that text when hee speaks of a beleeving parent, either husband or wife, *1 Cor. 7.* For the sense, that not onely the ancient Fathers, as *Chrysostome, Tertullian, Augustine, &c.* but also the current of late writers, as *Calvin, Beza, Pareus, &c.* gives of the text, lies thus: In *Corinth*, though there were some professing the Christian faith, yet others were still professed Infidels, abiding in their old heathenish idolatries; and this being sometimes the case of married couples, the scruple was not whether a truly regenerate husband, might live with an unregenerate wife, but whether a husband beleeving *Christian religion*, might dwell with an *Infidel-wife* or a *Christian-wife*, with a *Heathen-husband*, or not rather to separate, as in *Ezra.*

This doubt the *Apostle* resolves thus, that for married couples, if one professed the faith of *Christ*, though the other remained an *Infidel*, ye need not separate, *ver. 12, 13.* and then he gives the reason, *ver. 14.* For the unbleeving husband is sanctified by the believing wife, &c. not in respect of his personall condition; for then hee should not abide an unbleeving wife, but in respect of his conjugall relation: though he continue unclean towards *God*, yet towards his beleeving wife in the way of marriage he is sanctified, *Tit. 1. 15.* this he further makes good, by that good influence that is upon the children: Else were your children unclean, now are they holy.

For

For the childrens holinesse what that is.

Holinesse here some distinguish it into *actuall* *Aquin.* and *potentiall*, denying the first, and granting the second.

But *potentially* the children of any parents, though never so unbeleeving, are holy: God can make them so; Sure such children as are of beleeving parents, are said to be holy in regard of some present reall holinesse. Holinesse therefore is again *two-fold*, fiduciall, and foederall: Holinesse of *Faith*, and Holinesse of the *Covenant*: *Sanctitas duplex fœderis & fidei.* let parents beleeve in the best sense, and have faith of the best sort, that is most holy, *Jude 20.* yet they cannot transmit this holinesse to posterity, to make their children holy; Therefore it must be *Covenant-holinesse* here meant, children are holy: that is, are separated from *Turks* and *Pagans*, *Ezra 9. 2.* being members of the Church comprehended in the *Covenant*. Interested in the promise, and for this very cause, as *Beza* upon the place affirms, are to be admitted to *Baptisme*, though their parents whose faith is good, yet lives being bad, are to be debarred the *Table* of the *Lord*. *Beza in 1 Cor 7. 14*

2 Grant such children be received to the *Sacrament* of *Baptisme*: yet their parents may be refused from the *Sacrament* of the *Supper*, which may be easily evidenced as follows.

1 From the difference of these *Sacraments* in themselves: *Baptisme* is a more passive Ordinance, it requires indeed a receptive capacity, and capable receptibility in the subject, which

K

the

the childe hath. The *Lords Supper* is a more *active* Ordinance, and requires such personall activity, and actual ability to such things as sure such parents have not.

2 From the difference that is between such parents and their children, thus:

1 *The parents* in their sinfull condition are easily manifest. The signe at the doore tels the state of the house, he that runs may read how wretched they are: whereas their children doe not manifest such marks of misery: though not in judgement of infallibility, yet in judgement of charity, where ever we see lesse evil, we may hope more good, and we may beleeve that even of prophane parents, there be children God hath chosen.

2 *The parents* in their severall corruptions are actually opposite, and by their filthy lives, doe wilfully unfit themselves for the *Supper* of the *Lord*, and openly oppose the *Lord* of the *Supper*, and all its saving good to their souls: whereas the children doe not lay themselves crosse to the benefit of *Baptisme*, actually to interrupt the blessing thereof, or the *Lord* therein.

3 From the Rules of justice and equity, suing with the grounds of reason and Scripture: we may conclude this, that it is equal and just, the punishment of the parents should fall upon themselves, to debarre them the *Supper* of the *Lord*, but unjust and unequall the children should be punished for their parents sins, as to be deprived the priviledge of baptism. God him-
selfe

himselſe though ſometimes he puniſheth poſterities for their parents ſinnes, in things that concernes their bodies and temporall being, yet not their ſouls in things that concern their ſaving good : Read *Ezek.* 18.2. and ſo on. Let not us for parents ſins puniſh poor innocent Infants, as to with-hold that which tends to their eternall good, though it is juſt themſelves to ſuffer in the other Sacrament.

4 From other ſupplies that may be made to children, for their bringing to baptiſme, in caſe the parents be cut off by juſt cenſures: ſuppoſe parents caſt out the congregation by excommunication, yet *Divines* hold that in ſuch caſe, ſome other *Chriſtian* friends may ſtipulate or undertake by promiſe for their children, and ſo to be baptized: the like for children illegitimate, but no ſuch ſupply can bring in prophane parents to the *Lords Table*, to partake upon others undertake, they yet palpably impenitent: or one parent may ſupply the place of the other, to tender the children to baptiſme.

*Ames. li. ii. de conſcie.
e. 27. de bapt.*

The believing *mother* makes up the room of the prophane *father*, if the childe may have right to baptiſme by the mothers title, then it is to be received to baptiſme, upon the mothers tender, whereas a wicked husband is not to be accepted unto this Supper, upon his wifes intereſt. So wee ſee that childrens admittance to *Baptiſme* may and ought to be, yet their parents prohibited the Table of the Lord.

Object. All come to the hearing of the Word, therefore

Object.

fore

fore why not all as well come to the Table of the Lord.

Ans^w.

Ans^w. To state this right : two things let us attend.

1 There are severall persons to whom the Word is to be preacht, and so they to hear, to whom yet the Lords Supper is not to be administred, they being not to receive.

2 There be severall reasons for which many must hear the Word preacht, while yet they may not receive the Lords Supper administred.

For the persons to whom we hold out the Word : and yet do not bring out the Sacrament ; as

1 Despairers of the mercy of God, let a man be *Magor-Missabib*, a terrour to himselfe : his heart a hell of horreur, his conscience an *Archeldama*, a field of black bloud : so that as *Augustine* describes such a one flying from the field to the City, from the City to his house, from his house to his chamber, &c. No rest, but as if infernall fiends in fearfull shapes followed him, haling and pulling his perplexed soul as it's written ; How *Richard* the third so dream't the night before his death : yet to such miserable men, Gods mercy in the Word may be opened. This course took those Divines that visited despairing *Spira*.

2 Opposers of the Spirit of God : How did *Stephen* preach the Word to the stiff-necked Jewes ? though they alwayes resisted the Holy Ghost, *Acts* 7. 51. Men that oppose Gods Spirit speaking in the Word, because it crosses their filthy

Aug. in
Psal 45.
Tom. 8. fol.
280.

Polidor.
Verg. Aug.
hist. lib. 25.
Id credo
non fuisse
solum
sed consci-
entia scer-
torum.

filthy lusts and fleshly liberties. The case is common, with many as it is recorded of the Kingdome of *Congo*: they much embraced the *Gospel* at first, but when they found it restrained their carnall liberties, and would not allow plurality of wives, they oppose it as fast; when it is thus, yet we must out of the Word instruct those still who oppose themselves, 2 *Tim.* 2. 25. *Isa.* 46. 12. *Hearken ye stout-hearted that are far from righteousness: stout-hearted, yet hearken; we must preach the word to them that reproach the word, Jer.* 20. 8, 9. look upon *Christ* himselfe, *Luke* 7. 30.

3 *Relapsers* from the grace of *God*: wee see how *Paul* presseth the *Apostate Galathians*, throw out his *Epistle*, and how the *Lord* speaks to fallen *Ephesus*, *Revel.* 2. 5. though men gone back far, yet the Word may reduce them. *Lattimer* in a sermon to *Edward* the sixth, tells of one so far fallen from the known truth, as to mock and scorn it, yet recovered by the Word, and brought in by repentance.

4 *Seducers* of the *Saints* of *God*, their words be perillous to others, *Rom* 16. 18. eating as a *Gangreen*, 2 *Tim.* 2. 17. yet *Gods* word may be powerfull upon them: words with them of meer reason may avail nothing, except to prejudice: yet words of Scripture upon them pressed may prove profitable. *Theodosius* the Emperour desirous to reason with *Eunomius* an *Arian* Bishop, his wife *Placilla* the Emperesse hindered it, lest her husband should be seduced by his

Zozom.
li. 7. cap. 7.
Lapidandi
sunt heretici
sacra-
um litera-
rum argu-
menis. Ar.

10-10-3
20-12-7
6-94-3
13-18-9

words to like of his heresie. *Constantine* in all the disputes before him with the *Arians*, would still call for the Word of God, as the onely way, if not to convert, yet to silence and stop their mouthes, *Tit. 1. 10, 11.*

5 *Perversers* of the truths of God, men that mingle and mangle the Scripture: Yet the way of Scripture rightly stated and understood, is that way wherein with them, it is our duty to deal. How did the Scribes and Pharisees wrong the sacred truths of God; yet see our Saviour rightly turns Scripture truths upon them: yea, the very Devil abusing Scripture; Yet Christ uses Scripture against him, *Mat. 4.* Indeed to pervert and wrest Gods written Word, is a fearfull sin, *2 Pet. 3. 16.* It is as *Oecumenius* makes it: as if the bodies of the holy penemen should be taken and tortured, their limbs racked, till murdered: yet towards men thus sinning by the word, endeavour their good.

So we have some of those severall sorts towards whom there is good use, and for whom there is great cause they should come to the hearing of the word: which yet are no way meet to communicate in this Sacrament.

The use of the Word for the good of such sinners: God in his word warrants, as we have seen in passing through the particular instances, but yet warrants not their entertainment at the Table of the Lord.

*Sicut font-
res scaturi-
unt et si ne-*

quo inde hauriat, ita pastores non desinunt corcionari, etiamsi nemo pro-
ficiat. Chrys. Matth. in Ho. 15.

God

God requires of his Ministers to preach the Word, whether people will receive it or no, whether they will hear, or whether they will forbear, yet speak thou: *Ezek* 2.5. In this respect *Chrysostom* compares good *Pastors*, to fountains, that ever sends forth water or Conduits that are alwayes running, though no pale be put under. But must we make tenders of the Sacrament whether any will receive it or no? Though men be obstinate, obdurate, desperate, Apostate: must we give the Sacrament to gain them?

2 Come we to the reasons for which many must hear the Word preached, that yet may not receive the *Lords* Supper administred: those we draw to two heads.

1 Because of those things which the Sacrament doth more properly and necessarily require then the word does.

2 Because of those things which the Word doth more properly and ordinarily effect, than the Sacrament does.

Those things that of necessity are more required to the receiving the Sacrament, then the hearing of the Word: To mention but these two.

1 *A right knowledge of the Word.*

2 *A true Faith in the Lord.*

To each mans meet receiving the Supper of the *Lord*, is necessarily required: A right knowledge of the Word. because before any man herein eats or drinks, he must examine himselfe,

viz. by the word. A man can take no true triall of himself, but by the unerring rule of *Gods* holy word, yet neither can he make any such use of the word, if he be ignorant in the word: men must hear the word, that they may understand it, and be able to examine themselves by it: yea, it must not onely be the touchstone, but the loadstone to draw men to self-examining, to which they are not onely unable, but unwilling, they had need hear the word, they may be perswaded thereunto.

Also true faith in the *Lord Christ* is necessary, or no meet receiving of the Supper of *Christ*. An historicall faith to believe the reports of the word, & that what a man hears from the word, is the undoubted will and infallible truth of *God*, may work much to cause some profit by the word, when a man shal believe that those thundering threats, those heart awakening woes, are indeed the minde of *God* against sin and sinners, &c. it moves and amazes, but now to partaking in the *Supper*, nothing to be done without a further and more effectuall faith: many have faith to believe *God* and *Christ*, that are revealed in the word, and so may heare with some benefit, but they have not faith in *God*, in *Christ*, as he is to be eaten in his *Supper*, and so cannot partake with any profit, but prejudice, and so had better forbear the *Table* of the *Lord*, though they may hear the word of the *Lord*. The present exercise of those saving graces of knowledge and faith, are not so absolutely necessary to the first hearing

ing of the word, they being ordinarily brought in by the hearing of the word. The word gives knowledge to the simple, *Psal.* 19. 7. and faith comes by hearing, *Rom.* 10. 17, 14. The word must be attended that these may be attained, For the help of the Ignorant to knowledge : admirable are the condescensions of God in his Word, making what is fundamentally necessary open and easy. The Spirit in the word, as the *Angels* in *Jacobs* ladder, in some things ascending the capacity of the most learned, in other things descending to the capacity of the meanest, and most simple; whereas the *Sacrament* is exceeding sublime and mysterious: He that said, *I adore the amplitude of the Scripture*, might have added, & *I adore the altitude of the Supper*. Here we stand and say: O the height and depth, &c. O ! great is the mystery. Every mystery is not a Sacramēt, but every Sacrament is a mystery. The word *Sacramēt* imports a thing both sacred and secret. O ! the treasures that are here hid & shut up from common eyes. The word as *Chrysostome* speaks, is open & easie to understand, exposed to the capacity of the most unwise. God hath so bowed down (saith he) the holy *Scriptures*, that when proud man will not speak low to little babes, God doth. The Word, saith *Austin*, is the candle and lanthorn God hath light up, and hung out, that none walk in darkness, but come to knowledge thereby.

And for faith, God hath fitted the word as an instrument to help to that. The word doth us good, if God therein layes hold upon us. The *Sacrament* doth not good, unlesse wee therein

lay

*Adoro plenitudinem
Scripturæ.*
Tertul.

*In minimo
visibili
maximum
latet.*
Chrysost.
*Hom. in
Matth.*
*Hom. 3. de
Laz.*
August.
*Tract. in
Joan.*
*Enarrat. in
Psal. 8.*

lay hold upon the *Lord*, which is onely by faith.

The word serves for the publishing and profering a part in *Christ*, peace, and pardon of sins. The *Sacrament* serves for the applying of these to our particular souls, which yet cannot be without faith: therefore this Ordinance doth more absolutely require the present use of faith, and so fewer are found fit for receivers at the Table of *Christ*, then to be hearers of the *Gospel* of *Christ*.

2 Let us see some of those things the word of *God* doth more properly and ordinarily effect than this *Supper* of *Christ*, whereupon men are to hear, though not to receive. *Aquinas* upon the second *Epist*, to *Timothy*, affirms a four-fold effect of the word, as its proper fruits. 1 *It evidences truth*. 2 *It evinces falsehood*. 3 *It pulls off from evil*. 4 *It draws in to good*. The two former, saith he, are more *speculative*, and tends to the information of the judgement; the two latter are more *practicall*, and make for the reformation of mans life: they be all excellent works proper for *Gods Word* to produce, not so the *Sacrament*. Three things I shall propose, something suiting to these as proper effects of *Gods Word*. 1 *Conviction*. 2 *Contrition*. 3 *Conversion*. *Conviction*, *Tit. 1. 9*. 2 *Tim. 3. 16*. Of all errors, it is hardest to convince a man of errors of opinion, yet this is done by the word. At the Council of *Nice*, there was a subtile *Philosopher*, that in dispute puzzled all the *Bishops* present, who were about 318. At length up stept a plain Christian

Christian man, and in the Name of *Christ*, with the naked Word of *God*, so convinces the man of his error, that before all he freely confesses it: as long, saith he, as mens words were onely pressed, I could repell words with words, but what is weak man by his words, to withstand the Word of *God*? I yeeld.

Secondly, Contrition: It is Gods Word that pricks and breaks the hearts of hardened men, *Acts 2.37. Jer. 23.29.* Is not my word as a hammer that breaks the rocks in pieces? Here is law and Gospel, as hammer and pillow to break the most flinty stone. It is a speech of *Luther*, as I remember, as oft, saith he, as I reade or heare *Paul* speaking in his Epistles, it is as if I heard the noyse of thunder, shaking and breaking my heart; and indeed the Gospel is the proper instrument to cause kinde heart-breakings. Conviction of sin, and contrition of soul, are works preparing to the Sacrament, not produced by the Sacrament: when a man is pricked in his soul for his sin, and his soul set with unsatisfied desires after *Christ*, then is he (saith *Musculus*) meet to celebrate the Supper of *Christ*. It is a broken vessel wherein *God* puts the oil and wine of sweet Sacramentall comforts.

Sacramentum hoc Eucharistie tunc opportune celebratur, quando corda mortalium predicatione penitentiae compuncta, desiderio gratiae Christi tenentur.

Thirdly, Conversion: This the Word doth, *Psal. 19.7. The Word of the Lord is perfect, converting the soul.* *Augustine* hearing a voyce from Heaven that bad him take, and read: whereupon turning open the new Testament, he fell upon that place, *Rom. 13.13, 14.* Which so sunk in-

Lib. 8. conf. cap.

12.

Possidon.
de vita
Augustini.

to his heart as proved the means of his conversion, as he himself reports it. This *Augustine* as he was once preaching, by reason his memory failed him, beside his purpose, fell to reprove the Manichæans, and by a Scripture or two, not before thought off, to confute their heresies, by which means, *Firmus* a Manichæan was converted; as hee after acknowledged to *Augustine*, blessing God for that Sermon. O! the wonderfull wayes of God by his word, for the conversion of sinners: so that the most sinfull men, may, and must hear God in his word, though yet unmeet to approach the Table of the Lord.

Object.

Object. O! but the Lords Supper is a regenerating and converting Ordinance as well as the word, and therefore all ought to come thereunto.

Answer.

Answer. The Supper of Christ is not are generating & a converting Ordinance as is the word of God. This I shall endeavour to make good two wayes. 1 By some distinguishing demonstrations. 2 By some establishing confirmations.

To distinguish, and so demonstrate that the Lords Supper is not for conversion as Gods word is: Note, 1 It is one thing to convert a wicked man from the state of sin, wherein hee hath continued, and another to convert a godly man, from an act of sin, whereto he hath relapsed. The recovery of a good man after some sinfull fall, is called conversion, *Luke 22. 32. When thou art converted, &c.* This reviving and restoring of grace first received in a Servant of God: suppose the Sacrament of good use, and great force, yet for

for conveying the first grace, whereby a wicked man is converted and brought in to *God*: this concerns not the Sacrament, but the word, by the hearing of which the worst may be converted, *Acts* 28. 27.

2 It is one thing to *cause* conversion. and another to *clear* conversion. A man converted and having in the word received that incorruptible seed whereby hee is born againe, *1 Pet.* 1. 23. which yet may lye more hid in the heart after coming to a Sacrament, its made to spring more forth, whereupon hee appears a convert more professingly then before.

3 It is one thing to be converted at a Sacrament, another to be converted *by* the Sacrament. We know when the Sacrament is administred, there is some expounding, exhorting, preaching, praying : Minister and Congregation calling upon *God*, in the Name of *Christ* ; suppose a sinfull mans heart be wrought upon, yet then it is rather by somewhat at the Sacrament, then by the Sacrament itself.

Sacramentum habet vim imperatam gratie, ratione orationum ministrum & Ecclesie, &c. Guliel. Paris. Tract. de Sacr.

4 It is one thing to be an Ordinance that possibly may *convert*, another thing to be an ordinance properly to *convert* ; if we grant a man may possibly be converted by the Sacrament, yet we deny the Sacrament to be properly for conversion, as the word is : or thus, It is one thing intentionally to covert as an institution, & another accidentally to covert as an occasion. That the Sacrament in its ordinary use, is purposely appointed of *God* for sinners conversion,

as

Acts 7. 60.
*Si Stephanus non sic
 lapidatus
 esset, Ec-
 clesia Pau-
 lum non
 haberet.*

August.
*conf lib. 9.
 cap. 9.*

as the word is, I utterly deny: though of some particular conversion, the Sacrament should prove an occasion, as other things may do. The visible works of the Lord, the holy lives, and couragious deaths of the Saints: the fervent prayers of Gods suffering servants, &c. have been occasions of some conversions. *Augustine* ascribes the conversion of *Paul*, to the prayer of *Steven*, Acts 7. 60. Acts 22. 20. Gods sore and sudden judgements upon notorious sinners, have occasioned the same upon some. *Waldus*, whence were the Waldenses, seeing, among many met to be merry, one suddenly fall downe dead, it struck to his heart, he went home a penitent, and proved a precious man. *Augustine* reports how his father *Patricius* was wrought upon, and brought from being an impure *Manichee*, by the prudent carriage, and pious conference of his mother *Monica*. I meet with a story of one that gave a young prodigall a ring with a death-head, with this condition, that he should one hour daily, for seven dayes together look and think upon it, which bred a great change in his life. It were easie to instance in many things that have occasioned good in this kinde, so may the Sacrament do, yet not be an Ordinance proper to convert, as the word is.

2 To establish and confirm the truth in this case, that the Lords Supper is not that whereby is to be wrought the conversion of sinners; which I shall make good from three grounds.

1 From the wayes of conversion.

2 From

2 From the kinde of conversion.

3 From the terms of conversion..

1 If the *Sacrament* converts sinners, it must be by one of these two wayes.

Either as a *naturall Agent*, by an inherent power: or, as a *morall Instrument*, by a derived power.

The *Sacrament* sure doth not cause conversion in a *physical* way, from its owne vigorous nature and inherent power, for then when that cause is actually proposed, such an effect would be ordinarily produced, as appears is not. No naturall immediate cause, hath the effect going before, or long after. Conversion is before any *Sacrament* received in severall, and in other they receive *Sacraments*, and yet the *Lord* knows remain unconverted. Naturall causes and their effects do so reciprocate, as bring but forth the cause, and soon follows the effect. But so the *Sacrament* works not upon *Saints*, where there is no such putting of bars, as may be conceived by sinners, yet how oft is the effectuall benefit thereof from them suspended? they finde not the good a great while: yea, it may be much of that they so much desired, they meet not with, which argues it hath no inherent power, as a naturall cause to act from it selfe upon good, much lesse can be look't for upon bad. There is difference between a naturall and a morall *Agent*: God conveys power to a naturall *Agent* to doe its owne action, so to work from an inward principle of it self, as to bring forth such effects

Causa in actu posita impossibile est non sequi effectum.

Instrumentum totum subservit actioni principalis agentis à quo dirigitur.

effects as pertain thereunto. This is not the case of the *Sacrament* : And as it hath not a power to work by way of inhesion, for the conversion of sinners, so neither by way of dispensation or elevation of *God*, to that use in its ordinary course, as it hath not a power to convert from an absolute inherence, so neither as an instituted Ordinance, set apart for that purpose. Second causes can effect nothing without the continued concurrence of *God*, the first cause, carrying them to that end he intends. Instruments onely work, as they are appointed, assisted, and directed by the chief *Agent* ; now for the *Sacrament* to convert, is not the work for which *God* hath ordained it, for which *God* attends or intends it. It hath no derived power for that purpose : should the *Lord* have meant it for this matter, he would have left some precept to enjoin the *Minister* to give, men to receive it for that end, some promise to accompany and encourage the use hereof for this cause: as he hath done for the word to dispense and heare that, that thereby sinfull men may be converted and live, *Isa.* 55. 3. *Encline your ears, hear, and your soul shall live* : Yea, men for present dead in sin, yet the *Lord* hath promised they shall hear his word and live, *John* 5. 25. The hour is, the dead shall hear the voyce of *Christ*, and they that hear shall live: hence we have warrant to sound the word of life in dead mens ears, but where is the warrant to put the bread of life into dead mens mouths, that thereby they may convert and live?

2 Conversion for the Kindes is two-fold, as we finde by its foot-steps in the new Testament.

A conversion from Gentilisme to Christianisme.

A conversion from the state of nature to grace.

The latter is more then the former: The former conversion may be, & yet men never come to the latter: as it were easie to instance from divers in the *Apostles* dayes, who though they were converted from *Paganisme* to *Christianism*, yet were not converted from the corruption of nature, to a state of sanctifying grace: now this conversion being the more excellent, it is the more difficult, yet if the *Lords Supper* be proper and prevalent to cause this conversion, which is the greater and rarer, why not apt and easie for to effect that conversion rather, which is lower and lesser: Yet

1 If so, then how was it that our Saviour sending forth his Disciples to convert men to the *Christian faith*, out of the Pagan world, did not appoint them to administer his last *Supper*, as well as to preach the *Gospel*, and baptize, *Mat.* 28. 19, 20. *Acts* 26. 17, 18. God speaking to *Paul*, *I send thee to the Gentiles, to open their eyes, and to turn them from darknesse to light, &c.* How? by giving to them the Sacrament of the *Supper*? No, by opening to them the doctrine of the *Gospel*.

2 If so, then were wee to goe to the *Jewes*, *Turks*, *Indians*, to convert them to the faith of *Christ*: at our first entrance we were to administer the *Supper* of *Christ*, as well as to preach

Gospel of Christ, that being a converting Ordinance, and a way for the first gathering a *Church*, as well as this.

3 The terms of conversion, are from *sin & Satan*, to *God & Christ*, *Act. 26. 18.* Now if the *Lords Supper* be set up in the *Church*, to convert and turn men from *sin*, to *God*: then when we find men most desperate in *sin*, and distant from *God*, obstinate in *sin*, and most opposite to *God*; wee ought to presse them, not onely to take good counsell from the word, but to take bread and wine at the *Table of the Lord*, to deal with them in this as in that, *2 Tim. 4. 2. I charge thee to preach the Word in season, and out of season*: that is, faith one, both to the willing and unwilling. Yea, and so must we deliver the *Lords Supper*: urge it upon men, though no minde to it at all, if that it be as the word appointed for their conversion: yea, and may not the *Christian Magistrate* go further? who in the *Church*, though he cannot force inward conversion to the faith, yet may *compel* to the outward means appointed for mens conversion, and so constraine people to partake at this *Table*.

This then might colour that custome and constitution to enjoin all at 16 years of age to receive the *Sacrament*: the thoughts of it makes my heart even quake, no doubt this hath been the damnation of divers. As the cruell *Spaniards* forcing the *Indians* into the Rivers, pretending baptisme, and so caused the destruction of numbers. But to conclude: if the *Sacrament* be

a converting Ordinance, give the word whereby it is ordained to convert : for as it must have a word of Institution, or it could never be a Sacrament, so it must have a word of Institution for what it works as a Sacrament.

Object. As is the Word so is this, a teaching, therefore a converting Ordinance.

Answer. A teaching, therefore converting, it follows not, if we respect even the word, its end in teaching, is not onely the converting of sinners, but the perfecting of the Saints, Eph. 4. 11, 12. Christ gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers : Not some Pastors, and some Teachers, as in the rest, but joyning them together ; Pastors and Teachers, intimating (as Augustine and so Anselme expounds) two names but one office, importing how the Pastors place is to teach. But as we observe who, so why? For the perfecting of the Saints, for the joynting of the Saints. The Greek word is from Chyrurgians, who set limbs in joint being out of place, and bind up splitted bones that be broke, so as they may become strong and sound.

Προς τὸ
καταρ-
τισθῆναι.

When Gods Saints by their lesser slips are like limbs out of joynt, or by greater falls are brought to broken bones, Psal. 51. 8. then its the Pastors place by teaching to set, and bind so up, as after to be more strong and stable : Thus in the ministry of the word, the great end why we teach is, the good of Gods Saints to recover their relapses, to encrease their graces, and so present them perfect in Christ, Col. 1. 28. So the

Offa animæ
spiritualia
Basil.

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Προς τὸ
καταρ-
τισμὸν.

Ossa animæ
spiritualia
Basil.

Lords Supper which we administer : its true it teacheth, to wit, the *Saints of God*, to see the love of *God*, in the death of *Christ*, to know and to apply the mercies of *God*, in the merits of *Christ* : it teacheth them the vertue of a crucified *Christ*, in conquered lusts, and quickned graces, &c.

Object. *Baptisme* is a regenerating Sacrament, and therefore so likewise is the Supper of the Lord.

Answer. We grant that *Baptisme* through the Spirit is regenerating, *John 3. 5.* Except a man be born of water and the Spirit, &c. *Christ* saies not, born again of the Spirit and water, but of water & the Spirit. He puts not water after the Spirit, as fire is put after the Holy Ghost, *Mat. 3. 11.* as if the word *water*, were onely added to explain the Spirit : the workings whereof are as water, so fire there is after the Holy Ghost, to shew that its workings are like fire, intending by both but one thing : but water is set before the Spirit, thereby to import that another matter besides is meant : to wit, the Sacrament of *Baptisme*, the outward sign whereof is water : and indeed *Baptisme* in ordinary course where it may be had, is of necessary use for regeneration and salvation. Therefore our Saviour speaking to *Nicodemus*, who was a man that might have *Baptisme*, if he would, assures him, that except he was born again of the water of *Baptisme*, and the work therein of the Spirit, hee could not enter into the Kingdome of *God*. *Hooker* affirms, that thus all the *ancients* were wont to expound the place :

Hooker.
Ecclesie
polit. lib. 5.
19, & 60.

place : And that Baptisme is through the *Spirit* a sanctifying and regenerating Ordinance: the language of other Scriptures speake the like, *Eph.* 5. 26. *Tit.* 3. 5. *1 Pet.* 3. 21. But that therefore the *Lords Supper* is so, it follows not : nay, rather therefore the *Lords Supper* is no regenerating Ordinance, because Baptisme is : for as the Lord will have Officers so Ordinances for severall uses in his Church, and not all about the same businesse. As we say of the four Elements : that one is earth, another ayre, &c. it is for the good of the Universe, and that this is earth, and that is ayr, is the pleasure of God the Creatour : so for the two Sacraments, that one is for regeneration, another for confirmation, is for the good of Gods Church and chosen, and that this is for spirituall birth, and that for spirituall growth is from the pleasure of the Lord, the institutor. The Lord appoints two severall Sacraments, to sute to two severall subjects, and to serve for two severall intents ; Baptisme being a regenerating Sacrament fits to Infants, who are subjects capable of the inward grace ; therefore of the outward means. The Lords Supper being a corroborating Sacrament, fits for men converted to, though weak in the Faith ; God loves to work by meanes : Now for the regeneration of Infants, there is no other fit Ordinance, whereof they are capable but Baptisme: Men grown, for their conversion and regeneration, there is the word preacht, a proper Ordinance whereon they ought all to attend for that end, *1am.* 1. 18, 19.

Of his own will begat he us, by the word of truth : wherefore let every man be swift to hear.

The Sacraments as they are meet for severall persons, so for severall purposes.

Baptisme is the *breeding* Sacrament.

The Lords Supper is the *feeding* Sacrament.

We must be bred, before fed, and yet fed, being once bred.

Baptisme is once administred, it being sufficient we were once new born. The Sacrament of the *Supper* is oft celebrate, because we need frequent food. *Baptisme* is a Sacrament more contract, the subject being capable of lesser receipts. The *Lords Supper* is of a more enlarged compasse, the subject thereof having larger capacities, grace once received, though at first but little widens, as it were the soul, and so is meet for more.

Baptisme hath but one main businesse, the regenerating, washing, purging the soul from the stain of sin : hereupon one sign in this Sacrament sufficeth, to wit, water meet to intimate its main work.

The *Lords Supper* hath more businesse then one, hereupon *two* signes are taken for this : to wit, *bread* and *wine* which do lively signify what this Sacrament concerns : *Two* things especially.

The encreasing of our grace.

The enlarging of our peace.

Bread represents that in *Christ*, which is to confirm and settle our souls in grace.

Wine represents that of *Christ*, which is to comfort

comfort and settle our souls in joy and peace.

In this Sacrament *Christ* comes forth more fully with his body and bloud, that he may the more sweetly solace the souls of his servants : so we see the work of regeneration pertains to *Baptisme*; the *Lords Supper* hath other glorious designs, that peculiarly concern the *Saints* of God.

Object. Unprofitable hearing the Word is as great a sin, as unworthy receiving of the Sacrament, therefore if men be not suffered to receive, they should not be allowed to hear. *Object,*

Ans. Unprofitable hearing Gods Word, is a great sin we grant, *Mat.* 11. 29. *Heb.* 2. 3. wo then to that soul that adds to that, this great sin of unworthy receiving the Sacrament : that man who falls between these two mill-stones, no marvell if he be ground to powder. The ship wherein *Paul* was, *Acts* 27. cast in a tempest : where two seas met, was without help broken all to pieces, *ver.* 41. O let men beware they do not plunge their souls where two such great sins meet, for how shall they then escape ? *Ans.*

Men guilty of the one have the more cause to keep off from the other.

2 Unprofitable hearing the Word is not so great a sin, as unworthy receiving the Sacrament, which I shall clear from a four-fold cause.

1 Because unprofitable hearing is a sinfull act, onely in the manner : whereas unworthy receiving is sinfull, both for matter and manner, men remaining in a bad estate, are bid to hear

the Word, it being a duty that concerns all. Three or four times in one Chapt. we have this charge given: *That whomever hath an ear to hear, must hear*, Rev. 2. 7. and God threatens those who refuse to hear, *Acts* 3. 23. so that men hearing, the act is materially good, being that which God commands, and the action is not to be omitted, but the Actor, and the manner of the action is to be reformed. They do not sin because they hear, but it is their sin not to be bettered by hearing: but now for wicked men to receive the Sacrament, there being no word to warrant it, the very thing in the substance of it is sinfull: besides those evill occurrences in the transaction that makes it more out of measure sinfull.

2 Because naturall men coming to the Word, may possibly not be alway and altogether unprofitable hearers: whereas so oft as they come to the *Lords Table*, they are certainly alway and altogether unworthy receivers: they hearing the Word, though they doe not gain so much good as we wish, yet they have some benefit, they are not converted, yet they are restrained, and in many things reformed: as *Herod* was by hearing of *John*, *Mark*. 6. 20. they are not altogether wonne, yet they are oft almost perswaded; as *Agrippa* was in hearing *Paul*, *Acts* 26. 18. 29. so its meet they hear still. Whereas wicked and worldly men, let us take them when wee will at the *Table* of the *Lord*, they are all every one, altogether, every way unworthy receivers, sitting under a sad sin.

3 Because this unworthy receiving doth ever suppose unprofitable hearing of Gods holy Word ; Both

1 *Before the Sacrament : and*

2 *In and at the Sacrament.*

Whereas unprofitable hearing doth not so suppose unworthy receiving.

Wicked men in that they receive the Sacrament unworthily : we may conclude they have often heard the word unprofitably. The Word of God it doth alway accompany the Sacrament, though the Sacrament goes not ever with the Word, where the Sacrament is, there is the Word. A word of institution, and some words of instruction, of ordination and exhortation. At the *Sacrament* there is not onely to be seen terrene signes signifying, but also to be heard, the divine word sanctifying : so that a man cannot sin against the *Sacrament* in unworthy receiving, but he also sins against the Word by unprofitable hearing ; whereas a man may sin against the word by fruitlesse hearing, and yet not sin against the *Sacrament* by wretched receiving, and so the sin lesse : being single, then when they both meet in action and season together.

4 Because in unworthy receiving the Sacrament, greater mercy is abused then in unprofitable hearing of the word : and that in two respects.

1 If we respect the *matter* of mercy represented.

If

¶ If we respect the *manner* of representing mercy.

The *mercy* represented in the Sacrament for matter of it, is surpassing. The word proceeds out of the mouth of the *Lord* : the Sacrament issues out of the side of the *Lord*, nearest his heart. In the word we have the sayings of *God*. In the Sacrament the sealings of *God*. In the word is the breath of *Christ*. In the Sacrament the blood of *Christ*. In the word wee have the love of *God*, in the voyce of *Christ*. In the Sacrament the love of *God* in the crosse of *Christ*.

The representing of mercy in the Lords Supper, for the manner is very admirable beyond the way of the word, The most taking way upon the heart, is proposing of objects to the eye, *Lam. 3. 51*. Great sorrows on earth are caused by dolefull spectacles, and the best comforts of Heaven, lyē in beatificall visions. At the *Lords Table* there is not onely sounds for the ear, but signes for the eye, not onely audible documents, but visible elements, that we may not only hear of *Christ*, but see him, yea take and taste him, all the senses are met with : the more to move the heart, God helps the weaknesses of his servants, as *Christ* condescended to *Thomas*, *John 20. 25*. *Come, see the prints of the nails, put thy finger into the hole of my side, &c.* thereby to strengthen his faith ; and thus in this: and therefore where such mercy is abused, sin must needs be encreased, no seeing the surpassing greatnesse of this *sin* of unworthy receiving, compared with

with the sin of unprofitable hearing, it may justly deter many from the Table of the Lord.

Object. All with us have taken the Covenant: *Object.* therefore all may take the Sacrament.

Ans. Its true: men among us have taken *Ans.* the Covenant; and could we see in their course a care accordingly to keep it, it might be a good mark and means to commend them to the Table of the Lord. History tells of the old Covenanters or Leagues in France, who solemnly took an Oath, the tenour whereof runs thus: *If I incline to contrary parties: If I make any marriage, enter any friendship: If I afford any help, or say to any of them, God speed you: that day let a thunder-bolt strike me dead.* And O! the care in their after-course, thoughts of their covenant, fears of the thunder-bolt, held them in continuall awe: were things thus with us, it were something. But

2 For many among us, their taking the Covenant, is as no taking: for though they have taken it in their mouthes, to vote for it, and into their hands, by subscribing their names to it, yet they never took the Covenant into their hearts, to love it, or into their lives to follow it. They once took it, but they have untaken it againe; what they once said with their mouthes, they have oft since unsaid with their lives; they have made a covenant with God and heaven, but live, as if they had made a covenant with the devil and hell, *Isa. 28. 15.* They have by abominable rebellions broken their covenant with God: and
Covenant

Amurath
the sixt
Emperour
of the
Turks.

Covenant-breakers are no fit Sacrament-takers. Those that go out from the Covenant, are not meet to come into the Sacrament. To come to the use of a Sacrament in the abuse of a Covenant, to think of a Sacrament course under a Covenant curse; such may, rather look for judgement from God, then Sacraments from Christ. I have read of *Uladislaws* King of *Hungary*, having by covenant and Oath, concluded with *Amurathes* of an inviolable peace between the Turks and Hungarians, yet after contrary, this Hungarian King proclaiming war with the Turks, and being in a hot battel, where *Amurathes* was worsted: he puls out of his bosome the articles of the covenant, spreads them, and looking up to heaven: cries, *O ! Jesus Christ, to these leagues thy Christians have sworn by thy Name, and broken them again: If thou be God, revenge this wrong.* Instantly the battel turned, *Uladislaws* was slain, his Army put to the sword, and *O !* the butcheries and bloud-sheds that followed upon the Hungarian Christians. Those men then who have broken a solemn Covenant made more immediately with God himselfe; shall they think to come to this *Table*, and drink the bloud of Christ? nay, but rather that God to their adversaries should give out their life-bloud to drink, and instead of their eating the body of Christ; God should cast out their carcasses for the fowls of the ayr to eat.

Annales
Silesiorum.
Chron.
Canon.
lib. 15.

3 The very covenant engages many to keep, and to be kept off from the Sacrament,

Doth

Doth not our Covenant binde us to *Reforme Religion according to the Word of God, in doctrine, discipline, and the practice of the best Reformed Churches.* Now to admit men in their knowne wickednesse, to the *Table of the Lord*, crosses the Word of God, and way of the Churches: this is not to reform, but deform Religion, this is not to conform it to the Word of God, but to transform it according to the will of man; doth not the covenant require to extirpate prophannesse, and what euer is contrary to sound doctrine, and the power of godlinesse, and will this allow prophane men to presse to the *Table of the Lord*?

Doth not the Covenant injoyne, to go before others in an exemplary Reformation, to be humbled for our own, and other mens sins, &c. And yet may we embrace men in their sin, to sit down at the *Supper of the Lord*? Or doth not the Covenant, as in other things, so in this, call for a stricter course then ever?

Object. If men be bad, they have the more need of all good means to make them good, therefore the *Sacrament.*

Ans. Bad men indeed have need of means to make them good, but then it must be fit and futable means appointed for that end. The *Sacrament* is not the proper means to make bad men good, but good men better. God hath set

Qui scelera rate vivunt in Ecclesia & communicare non degnunt, putantes se tali communione mundari, discant ad emendationem nil proficere sibi. *Orthod. Conf. Art. 7. cap. 2. de Sac.*

apart

apart meanes, some for the reformation of the bad, some for the confirmation of the good; now the proper means must be applyed to each, or all in vain. Suppose a man in a dangerous disease, Physick is *Gods Ordinance*; and a good means for cure, but then it must be proper physick, sutable for that disease, or else it may kill, instead of cure: so in this

2 The *Lords Supper* instead of making bad men good, bad men may thereupon become much worse, so it oft falls out when such receive, from a double reason.

1 By reason of their own presumption, having been at the *Sacrament*, they the more boldly cast themselves on the occasions of sin, and if they be overtaken in some foul fault, it is but going to the *Sacrament* againe, and all will be well: as a diseased man ventures into the cold, and wrongs his body with ill diet, making account to recover it by a few pills, or a purge, at present or at spring.

2 By reason of *Gods* just judgement, they prophane the *Sacrament*, and *God* leaves them to their prophaneſſe, then come in sin, and *God* lets them go out in sin, and go on in it, worse after then ever, *God* instead of giving them *Christ*, he gives them up to their lusts, which they prefer before *Christ*.

3 To put men openly bad by the *Sacrament*, may be the best meanes to make them good, 1 Cor. 5. 5. Deliver such a one to *Satan* for the destruction of the flesh, that his spirit may be saved in
the

the day of the Lord. A sad punishment so to be given up to the Devil, yet thereby is meant a double good, the destruction of sin, and the salvation of the man, that thereby flesh may dye, and the spirit may live. A smart salve, but a sweet cure. A proper plaister for filthy sores.

Object. Thus to put people from the Table of the Lord, is an imperious novelty struggled for by men that still love and long to Lord it.

Ans. To debar notorious sinners from this Sacrament. *Ans.*

1 It is no novel thing.

2 It is no imperious thing. To clear both.

1 Let us see how this is no new censure, if we look either to latter times, or to remoter times: Convocations and Canons have concluded this as a charge upon the Minister, that he should not in any wise admit any of his flock openly known to live in sin, notorious, without testifying repentance.

CANON. 26.

In the Rubrick of the common prayer-Book before the Communion: It is thus enjoined-

That, If any be an open and notorious: evil liver, so that the congregation is by him offended, the Minister shall call him, and advertise him in any wise not to presume to the Lords Table, till he hath openly declared his repentance, and given satisfaction to the congregation offended. So if persons persist in variance, he must not suffer them to partake of the Sacrament till they be reconciled: If one seek peace and the other refuse, the Minister shall admit the penitent person, but not him

him that is obstinate. Yea, memorable is that which the commination against sinners in the Service-book mentions. How in the *Primitive Church* there was a godly discipline, that such persons as were notorious sinners, were put to open penance, that their souls might be saved in the day of the Lord, and others made more afraid to offend. Instead whereof, till the said discipline may be restored again (which thing, saith the Book, is much to be wished) it is thought good, &c. Yea, if wee go to farther times, the *Ancient Fathers* speak up full to this. *Ambrose*, who lived in the times of *Gratian* and *Theodosius*, Emperours about the yeare of our Lord, 374. saith thus : *I will that he that is guilty and hopes for mercy, to seek it with tears of the whole people : and if twice or thrice he be yet refused at the Communion, let him think he hath repented too slightly, and goe to his work againe more thoroughly.* When *Theodosius* the Emperour had commanded a slaughter at *Theffalonica*, and soon after offered to come to the Sacrament, *Ambrose* forbids him : *Wilt thou, saith he, Reach out thine hands yet dropping with Innocent blood, and with them lay hold of the blessed body of the Lord, or lift them up to put that precious blood of Christ to thy mouth ?* *Chrysostome* is both vehement and abundant in this, who lived about the year of the Lord, 39. *To the Lords Table*, saith he, it is worse to admit a man openly polluted with sins, then a man bodily possessed with devils : referring to the custom that then was to be kept off.

Volo veni-
am reus
spe, et petat
cum la-
chrymis,
petet populi
totius fle-
tibus, ut
ignoscatur
obsecr, &
cum 20. ut
3°. fuerit
dilata ejus
communio
credat re-
missus se
supplicasse,
De poenit.
lib. I. C. 16.

Chry. T. 2.
in Mar.
Hom. 83.
Col. 670.

off three sorts from the Supper of the Lord ; *Catechumeni, Energumeni, Profani*, and accounting this last the worst; Let him be, saith that Father, who he will, a Magistrate, a Captaine, a crowned King, if he come in his sins, hee must be put by : No small vengeance hangs over their heads, that will admit such men to the Supper of the Lord. I had rather give my selfe a sacrifice, then give to such men the Sacrament, thus he ; So *Cyprian*, who was about the year after Christ, 240. exceedingly condemns the rash giving the Supper of the Lord to some relapsed from the faith, and wretched in their life, and commends other congregations for care in this case, concluding that this holy Ordinance doth not appertain to all. *Justin Martyr*, who was about the year after Christ, 150. in his Apology for Christians to *Antoninus* the Emperour, writes thus : *In our assemblies we admit none to the Lords Supper, but such as being baptized, continue in professing the true faith, and leading such a life as Christ hath taught.* His testimony is the more to be marked, living so near the Apostles times, not above thirty yeares after St. *John*, yet then this course was practised in the Churches of Christ, and so running along through centuries of years, I might multiply in late writers : *Bilson* in his Christian subject, and perpetual Church-government : Not onely the lack of the Word and Sacraments (saith he) but the abuse of either, greatly hazards the weal of the whole Church: yea, casting holy things to dogs;

*Cypr. Ser-
mo. de lap-
sis 50 pag.
221. lib. 1.
Ep. 3. lib. 4.
Ep. 2.*

Divina
majestas
& Evan-
gelica dis-
ciplina exi-
git ut pub-
licis pecca-
toribus et-
iam petenti-
bus sacra
denegetur
communio.
duplex, pa-
quest. 30.
Art. 6.

Austi sunt
qui disci-
plinam im-
perium esse
judicant ac
rationalem
castigatio-
nem super-
bia affig-
nans quum
non sit im-
perium nisi
ubi aliquid
inhibetur in-
justum nec
superbia
nisi ubi
negligitur
disciplina.

&c. procures a dreadfull doom, as well to con-
fessors as presumers, it being the way to turn
the house of God into a den of theeves, if pro-
phane ones be allowed to defile the mysteries,
and assemblies of the faithfull. Yea, I find *A-*
quinas, the majesty of Church-discipline (saith
he) should never suffer this: to let open and
known offenders presume to the Table of the
Lord, so that to debar such is no new thing, and

2 *No imperious thing.* A ministeriall power to
censure scandalous sinners, sure belongs to the
Officers of the Church, though a lording pow-
er over due priviledges, pertains not to any in
the Church: such exercise of dominion our Sa-
viour forbids, *Mat* 20. 25, 26. as may prove to
any unjust or injurious: but shall there therefore
no rule or authority take place in the Church?

Bucer well notes out of those words of Christ in
Matthew against Anabaptists: He that accord-
ing to the will of God bears rule godly, doth
nothing lesse then domineer or lord it, for hee
does most of all serve. In this we are the ser-
vants of the Church, not lording, but labouring
for its good, in purity and peace; *Austin* speaks
excellently to this: for it seems in his time there
were those who opposed this power in the
Church, and charged it to be an imperious pride,
whereupon he sayes thus. There are many who
account good discipline an imperious rule, and
ascribe just censures to be the fruits of pride:
whereas it is not imperious, but where some-
what is commanded injurious, nor is it pride but
where

where due discipline is neglected and contemned. Its horrible pride in those that will not submit to *Christs* Government. When reformation begun in *Luthers* time: some profanely professed they had rather live under the dominion of the Turk, then where all should be ordered according to the will of *God*: such I fear, remaine still that will not come under rule, though that which *Gods* Word requires. Duty in this kind, the Apostle three times in one Chapter commands, *Heb.* 13. *Remember them that have the rule over you*, ver. 7. *Obeey them that have the rule over you*, ver. 17. *Salute them that have the rule over you*, verse 24. Sure in the Churches of *Christ*, though none to lord over, yet some to rule over, *Christ* hath appointed: so some to be ruled.

Object. To put people by the Sacrament, is a judging mens consciences, when *God* alone knows the heart.

Answer. The true knowledge of mens hearts is two-fold: to wit,

1 *Intuitive*, which is by an immediate looking in.

2 *Argutive*, which is by a further going about.

In the first sense: so *God* onely knowes the hearts of men, his eyes by an instant and direct inspection, takes at once an exact view of all the windings and corners of the crookedest and closest hearts, *Prov.* 15. 11.

In the second sense: so we know the hearts:

of men by fetching a compasse, and comparing one thing with another, and by reasoning from one thing to another, we argue out the estate of mens hearts, *Pro. 20. 5.* Counsell in the heart of man is as deep waters, but a man of understanding draws it out: let mans heart be never so great a deep, and the counsels of it lye never so low, yet the fiery and flaming eye of *God*, suddenly sees to the bottome. An understanding man can by reasoning and observing draw out the heart in its counsels and colours by degrees. The inwards of every mans heart lyes open and naked to the eyes of *God*, as the intrails of a beast, when the skin is pull'd off, the belly rip't up, and parts cut asunder, lye open to our eyes. Thus the Apostle expresth it in the Greek, *Heb. 4. 13.* yet we may by outward discoveries learn to know much of mens hearts.

Τετραχι-
λεπμένα ἢ
τραχιλῶ
vel τρα-
χιλίζω.

A two fold knowledge is here further considerable.

A knowledge by the Roots.

A knowledge by the fruits.

1 By the *Roots*: that is, by what runs within, the workings in and of the heart more abstractly: thus we know our own hearts by the thoughts.

2 By the *Fruits*: that is, by what comes ordinarily out from men in their words and deeds, and thus wee know other mens hearts, *Mat. 7. 16.* *By their fruits ye shall know them.* And now accordingly wee judge, If I would judge my own heart and estate, I will look first to what

lyes

lyes inward, and observe the workings and movings of my own thoughts.

If I would judge another mans heart and estate, I will look to that which lies outward, and observe the way of his words and works.

There is a great difference between *Gods* judging of men, and our judging of them. *God* judgeth of mens wayes and works, according to the heart, and inward thoughts. If a mans heart be good or bad, so *God* reckons the man good or bad. We judge of mens hearts according to their wayes and works, when the stream of a mans life runs puddle-water, wee judge the spring-head in the heart, is unclean and naught.

1 We judge by their words of their hearts, for out of the abundance of the heart, *the mouth speaks*, *Mat* 12. 34. The *Physician* looking upon the sick mans tongue, when he sees that foul, he concludes it is worse within: When mens tongues are black and speck't with oathes and lies, it argues a rotten heart within. It's a smoakie house where ordinarily the smoake breaks out at doors and windows.

By the words of mens mouthes, they bewray the thoughts and estate of their hearts, *Acts* 8. When *Simon Magus* offered to buy the gifts of the Holy Ghost with money, then *Peter* knew his thoughts were bad, & his estate was naught; Pray that the thought of thy heart may be forgiven thee, for I perceive that thou art *in the gall of bitternesse, and bond of iniquity*, ver. 22. 23.

2 We judge of mens hearts by their works.

M 3

The

The hand of the watch or clock without, shew how the wheels within goe. The heart is the fountaine of all actions: *Out of the heart proceeds, murders, adulteries, thefts, &c. Mat. 15. 19. An evil man out of the evil treasure of his heart, bring-* *eth forth evil things, Mat. 12. 35.* We read of *Tiberius*, when one pretended to the *crown*, and could not by many questions be tripped in his tale; he desired to feel his hand, and finding not there the delicacy and softnesse of a *Prince*: but the hardnesse and brauninesse of a *Mechanick*, he soon discovered the truth; Let men pretend to *Christ*, yet if their hands be hard, if they be exercised in the works of wickednesse, the workers we know be naught, and we judge them men unmeet for the Table of the Lord.

Ολον ὁμα
σκληρότε-
ροντε ἔ-
δεχόμενος
καταμάθων
ἐνόησε πᾶν
τὸ σὺν
ταγμα.
Ioseph. de
bello. Jud.
lib. 2. ca 5.

Non repre-
hendamus
ea quæ ne-
scimus quò
animositan;
nec ita re-
prehenda-
mus quæ
manifesta
sunt ut
desperemus
sanitatem.
Aug. de ser.
dom. in
monte lib. 2
Object.

Object. Mat. 7. 1. Judge not.

Ans. Rash and unjust judging of men our Saviour forbids, which as *Augustine* hath well observed: consists especially in two things.

1 When wee see a man doe good, yet judge his internall meaning therein to be naught.

2 When we see a man do ill, and so judge his eternall being, that therefore hee will never be good. When wee judge a wicked man unmeet for the Table of the Lord, wee doe neither of these, we judge him from his ill actions, to be for present in an ill condition what his case shall be for future, we enter not upon.

Object. Though men be wicked, yet there is no word to warrant their refusal from the Sacrament.

Ans.

Ans. To the Sacrament, Is there any word

to warrant their acceptance? That which the Word of *God* doth not embrace and allow, it doth refuse and forbid. If the *Scripture* doth not approve their admission, it doth approve their rejection: as in other things, so in this where *Gods* Word is not with, it's against.

2 Warrants for things are found in the Word ~~two~~ wayes.

Formerly in syllables.

Virtually in principles, by explicate sentence, or implicate consequence: many things may have a sufficient Scripture-warrant, though not a direct expresse Scripture-word; To the case in hand: That professed *Pagans*, *Idiots*, mad-men, persons actually drunk are to be denyed the Supper of the Lord: the Scripture surely warrants it, yet where doth the Scripture expressly word it?

The *Gospel* condemns all unworthy receiving, and declares that whoever eats and drinks unworthily, *eat and drink their own damnation*, 1 *Cor.* 11.29. and the *Gospel* commands all pastorall care to prevent sin, and by all good wayes to preserve, and save the souls of such as are under charge, *Acts* 20.28. Now come to such as we may be sure will fall under this soul-damning sin of unworthy receiving the Sacrament. if we admit them, to prevent so sure a sin, and so sore a judgement: the *Gospel* well warrants our refusal of them; where there is in men an unworthinesse in their conditions, there will be a certain unworthinesse in their transactions, if sinfull in their estates, then sinfull in their acts:

Quedam in Scripturis & sunt & dicuntur, quedam in scripturis sunt et se non dicuntur.

so that as a reall unworthinesse, secret and hidden, yet known to a mans selfe, should make him of himselfe forbear the *Table* of the *Lord*: so reall unworthinesse when it is visible and open, gives from Gods Word a sufficient ground to them in place that know it, to forbid those the *Table* of the *Lord*.

And if *Gods* Word warrants that to be adjudged visible unworthinesse, and debarrable from the *Table* of the *Lord*, which ariseth onely from a privative cause, as want of wisdome in a fool, or use of reason in a frantick man: then without doubt the Word warrants our judging that to be visible unworthinesse, and sufficient to debar from the *Lords Table*, which also proceeds from a positive cause: to wit, open evils in wicked men.

3 *Gods* Word yet gives forth it's warrant more fully, not to suffer such sinfull men to consociate with us at the Supper of the *Lord*.

How the Word forbids our communion with them, and commands our carriage towards them: *Two* things there are to be taken notice of.

First, There is a private familiarity in ordinary converses.

2 There is a publike fellowship for religious uses.

Now our care and carriage towards wicked men, in respect of both these: lies thus,

For the former the Word of God requires, that we draw forth from among them.

For

For the latter, the Word of God enjoyns, that we put them forth from among us.

If we respect intimate familiarity in private converses, the Scripture calls us to withdraw from them, *2 Theff. 3.6.* We command you brethren, in the Name of Jesus Christ, to withdraw your selfe from every brother, that walks disorderly. He doth not say, withdraw from the Congregation in which, or from the publicke Ordinances at which, a disordered brother is, but from the disordered brother himselfe in respect of private society, and keeping him company so explained, *ver. 14.* Do not company with him, that hee may be ashamed, to withdraw from the Congregation where he is, it doth cast shame upon them all, as well as him, which in justice the Word no where warrants. If we respect publicke fellowship in religious exercises, and for the congregationall use of holy Ordinances, then the way the Word prescribes is: not to come out from among them, but to cast them out from among us, we must keep our stations still, and remove them, not our selves. This course the Apostle appoints the Church of *Corinth*, concerning the incestuous person, *1 Cor. 5.* In which Chapter he speaks to the point in hand, *two considerable wayes.*

1 *By a figurative allusion* in the 7 verse.

2 *By an illative conclusion* in the last verse.

1 The Apostle alludeth unto the figures and fashions, as the feast of the Jewish Passe-over was wont to be celebrated: to wit, with unleavened

*Cum fratre
in quo vi-
tia hæc re-
periuntur,
non solum
Sacramen-
ta sunt e-
denda sed
ne commu-
nem escam
debet, ut
erubescat
cum vita-
tur, & se
corrigat.
Amb. com.
in 1 Cor. 5.*

vened bread, *Exod.* 12. Now the similitude being thence fetched, we may think the Apostle therein had a principall aim to direct these Corinthian Christians the rather, touching the course that ought to be taken among them: for the more pure administration of the Supper of the Lord, it succeeding in the place of the Passover, and perswades to purge out the old leaven: that is, put out scandalous and vicious li- vers: that as formerly the Paschall, now the Eucharisticall feast may be well kept, *ver.* 8. the reason is given in that leaven let alone, it may sower the whole lump. One scandalous sinner let alone, may prove prejudiciall to the *Assembly*; purge out therefore, &c. Let not prophane persons be suffered to eat with you at the Lords Table: so *Ambrose* long since, and *Diodat* of late, understands that eating mentioned in the *11 verse*, to comprehend; Because their leaven of wickednesse, may leaven others, therefore they are to be purged out, and not to be eaten with: Now an immutable reason, makes an immutable command: so that this Apostolicall injunction to the Church of *Corinth*, is obligatory upon all the succeeding Churches of Christ, where the reason falls.

But 2. We see how the Apostle plainly concludes in the last verse; Therefore put away from among you that wicked person: The inference ariseth from somewhat immediately premised: to wit, their own constant way of judgement, which is exercised towards those who

who are under their discipline, reaching to them within their own jurisdiction. Do not ye judge them that are within? ye so do, and ought to do, therefore put away from among you that vicked man, some have translated it in the neuter gender, to be some vicked thing, the *Apostle* requires the Corinthians to put away: so *Augustine* once expounded the text, but did after freely confesse his error, in his retractaions putting it in the masculine gender, and referring it to a man, not a thing, put away that vicked man. The *Greek* vvord for vicked properly signifies any evil one, and the *Greek Article* being added, it notes, one more notoriously evil, as the *Devil*, or some vile vicked man; hereby the *Apostle* teacheth, that every evil man is not so to be put out, but such as be more egregiously evil, as this incestuous Corinthian. Wee finde how the *Apostle* phrases it in the 5 *verse*. To deliver such a one to Satan, &c. He that is such a one ought to be cast out from Church society: put away from among you that vicked man, and vvhether the like cause is, this course must be used.

Object. The Scripture indeed warrants compleat excommunication, and casting out from all Church-Ordinances, but not suspension from the Lords Supper alone.

Ans. If the Scripture warrants that great excommunication in the vvhole of it, then in all the lesser parts of it: The vvhole implyes the parts, The greater contains the lesser, and generals

Aug. lib. 3.
cont. Parm.
cap. 2.

Lib. 2. Re-
tra. cap. 17.

Πονηρός.

τὸ πονηρὸν
ὁ πονηρὸς

Object.

Ans.
A quatenus
ad omne
valet con-
sequencia.

*Omne ma-
jus continet
in se mi-
nus.*

nerals include their particulars. Excommunica-
tion and Sacrament suspension, are so related,
that what word doth bring in the former, vwill
bear up the latter: and if in the Church of
Christ there be from the Word a power to put
wholly out, then there is a power in this or that
to put by.

I shall clear this more fully by considering
the acts of disciplinary power in the Church,
two ways.

- 1 In the *kinde*s and *gradations* of them
- 2 In the *ends* and *intentions* of them.

*Nemo re-
pentè sit
pessimus.*

As in the *Church* there are severall sorts and
degrees of sinners: so in the *Church* there ought
to be severall sorts and degrees of censures, all
among us are not alike evil, neither for matter,
manner or measure, no man at first is a sinner in
the highest degree; so no man at first is to have
a censure of the highest degree, as excommuni-
cation *major* which cuts off, and casts out from
all at one clap.

*Gladius
non immici-
necantis
sed medici
sanantis.*

And as for the *intent*, *end*, and *aym* of execu-
ting Church-censures, it is for the amendment
of sinners; all this power being for edification,
and not for destruction, 2 *Cor.* 10.8. now means
must be suited, both in quality, and quantity, as
the end may be attained.

*Tantum
destinati
sumendum
est, quanti
ad finem
prodest.*

So much blood is taken away in a disease as
may recover the patient, so much of an ingre-
dient is put into a potion or medicine, as is pro-
per for that man, and cure of that malady. So in
exercise of Church-discipline, that and so much
of

of that, as may restore the offender sufficeth, if a lesse penalty do it, no need of a greater, and for this course vve have the varrant of the Word, *Mat.* 18. 15, 16, 17. *If thy brother trespasse against thee, &c.* If upon private admonition he acknowledgeth his fault, go no further: or if being admonished before one or two more, in case the first have no force, if the second succeeds, there stop, if not, rise on. *Tell it the Church:* And vwhen it comes there, shall not the Church have power to proportion its censures, as the plantiffe had before it came there, *Jude* 22. 23. *Of some have compassion putting a difference, and others, save, pulling them out of the fire.* The Apostle herein prescribes the course the Church is to take in censuring offenders. Of some have compassion, how? by letting them quite alone, there is no compassion in that, but by suiting judgments to the state of delinquents, vwhere the sinner is more curable, let the censure be more favourable: and vwhere the sinner is more incorrigible and obstinate, let the censure be more terrible and violent. Others save pulling them out of the fire, vvhich is applied to Excommunication; of use in desperate cases, and so more seldome. In the Church of *Geneva*, but two in 10 yeares struck vvith this doom, as Mr. *Beza* reports.

Supplicia non sunt multiplicanda sine necessitate.

Perkins in loc.

The ancient Counsels of *Rome* had rods and axes carried before them. Rods as ensignes of their lenity if offences lesse, and offenders penitent. Axes as tokens of severity, if offences
vvere

were greater, and offenders incorrigible.

In the Church, it's meet to have respect to offences and offenders, in inflicting censures, those vvhom a lesse reformes, spare the greater, vve grant.

I Some to deserve the utmost to be cast out from all : to vvith, Word, Sacraments, & Prayer.

*Quomodo
excidit eos
Dominus;
tum Domi-
nus exci-
dit, quan-
do propter
increduli-
tatem E-
vangelium
aufert &
Sacramen-
ta.
Olevian.
Bilfon.
Christian
subject.
part. 3. pa.
63, 64, 74.
52.*

As God sometimes sees cause to cut off some men by taking away both *Word* and Sacraments from them : and thus *God* is said to cut off those incredulous Jewes, *Rom. 11. 20.* so his Officers sometimes may see cause to cut off some men by taking them away from both, Sermons and Sacraments.

It vvas a vvorthy expression of an approved Authour ; suppose any man, sayes he, be hee a Prince, if he vvill not submit himself to the precepts of Christ, but vvilfully maintain either heresie or open impurity : the Ministers are to admonish him vvhat danger from God is at the door, and if he impenitently persist, they must not suffer him to communicate either in divine prayer, or any holy mysteries, among the holy people of God, but vvholly to be excluded the Congregation. Thus vvas *Theodosius* the Empe-our excommunicated ; vvhereupon *Ambrose* vvould not suffer him to enter into the Church of *Millane* : and it hath been the practise of the ancient Church to shut out of the Congregation of Gods people, incorrigible persons, and not to allow them liberty to come vvithin the doors. Yet

2 There may be some to be debarred from the Sacrament onely, and to be admitted to the Word and Prayer, who are more corrigible and curable, towards vvhom its good to vvhet the sword of justice vvith the oyl of mercy, according to the commendable custome of the Church, in the most pure and primitive times, two sorts we read of: to wit, such vvho vvere called *Catechumeni*, vvho vvere newly entred into the faith of *Christ*, not yet baptized: and others vvho vvere called *Pœnites*, vvho for some offence vvere enjoyned to doe penance; both these thought they might lawfully hear the Sermons, and pray together vvith the rest, yet they might not partake of the Sacrament, but after the Gospel read, and the Sermon ended, the Deacon was vvont to say, Go ye hence, ye may depart; so in *Gregories* time, the Deacon used to cry, you that are not to communicate, give place; to this accords the Canons of severall Counsels, which required grosse offenders, either in judgement or practice, to depart out of the Church, vvhen the Sacrament vvont to be administred, though they stayed till other exercises vvere ended: one in this case runs thus; Those vvho like doggs have gone back to their vomit: vve decree they shall joyn in prayer onely vvith the faithfull in the Church, but be kept off from the banquet of the Lords Table, that by this correction they may both amend themselves, and be an example to others. *Chrysostome* in divers places, seemeth to divide the vvhole multitude into three sorts,

Deus iusticie gladium oleo misericordie exacu- it.

lust. Mart. Apolog. 2. Ildorus in lexico.

Catechumeni ex- unto.

Ite missa est. Qui non com- municat,

det locum, Greg. dia- log. lib. 2.

cap. 23.

Consili.

Carth. 6.

can. 6.

Agathen.

can. 60.

Lapsi in barem a- gentes pœ- nitentiam

cum cate- chumeni e- gredi com- monentur

discedant.

Vide ep.

decretal.

Sirici,

vvhereof

Chry. ad
pop. Anti-
och. Hom.
61.

whereof some vvere commanded away, and might not communicate, some departed away, and vwould not communicate, some remained still, vvho might and did communicate: the former he condoles, the second he condemns, and the last he commends. Whose pious practice it vvas, vvith great devotion to partake not onely in the Word and Prayer, but in the *Sacrament* also.

Jewel. lib.
2. Artic. I.
de missa
priv.

Greg. Neo-
caesariensis.
can.

Audientes.
Cassidonus
out of So-
crates Hi-
sto. tripar.
lib. 9. cap.
35. stant
res & ve-
lut in la-
mentatio-
nibus con-
stituti, &
cum sacra
celebratio

Other *Writers* report how in the Primitive Church, as all the godly vvere received to the holy mysteries, so by vvatchfull discipline the apparent vvicked and ungodly vvere removed, and that vvith great discretion, according to the enormity and quality of the faults. The greatest offenders vvere utterly excluded from the Congregation, as men not meet to be in the company of the godly; Others vvere suffered to enter into the Temple, and to hear the Sermon, but to go out at prayer; Others vvere permitted to be present at prayer, but from the Communion they vvere required to depart: of such its said, that during preaching and prayer, they stand mournfully lamenting, but vvhen that exercise is over, they are vvilled away, without the Communion, untill they bring forth some more approved fruits of repentance.

Object. Ministers have been accustomed a long time to deliver the Lords Supper to all: why should they be more strict now, and people were wont all to receive, why any refused now?

fuerit ad impleta communionem non precipiunt. Dyonisi. Ha. Hiera. cap. 3

Object. Answ.

Answ. This we shall consider and examine two wayes.

Collectively : as the whole lyes together.

Disjunctively : in the parts asunder.

If that which is objected be taken up altogether, the main strength lies in pleading custome, thereby to warrant a universall admittance to this holy Ordinance : the weaknesse of vvhich shall be discovered from two causes.

1 Because such *custome* hath been crosse to purity.

2 Because such *custome* hath been crosse to verity.

Wee finde how from a plea of custome the purenesse of this precious Ordinance hath been wronged and corrupted in two respects.

1 *In respect of the Elements.*

2 *In respect of the Communicants.*

Upon this pretence, such things in this Supper for Elements have been taken up, and continued, as *Christ* never ordained. To instance in these hereticks of old named *Aquarij*, because in the holy administration they used water onely, and no wine, which doing, they upheld from a long custome ; *Cyprian* then alive wrote much against them : to refute the poorenesse of this plea, declaring how absurd it was, when in reason they were overcome, to defend themselves by urging the long custome. Upon this pretence also such persons at this Supper for communicants have been taken in and continued, as *Christ* never intended.

N

How

Chryf. ad
Ep. Hom. 3.

How common hath it been when such dayes and seasons of the yeare have come. People meeely out of custome have thought they must come to the Table of the Lord. *Chrysostome* cries down such senselesse conceits of severall in his time. I see many, sayes he, rudely and rashly presse to partake of the body of Christ, more out of custome then conscience.

If the time of *Lent*, or day of *Epiphany* be come, they call to partake how unprepared soever they be. Thus hath it been with multitudes among us: if some great time, as *Easter* or the like come about, then of course and custome, they must not misse a Sacrament, making custome their *Christ*, and *Easter* their Saviour,

Againe, where custome is without truth, it is onely an ancient errour: now this custome not alone destitute of, but opposite to truth, we may clearly conclude it. *Tertullians* saying is sound and good.

Tertul.
cont. Mar.
lib. 4. cap. 5.

That is truest which is first, and that vvhich is first is truest. Now if we look to the first administrations of the *Supper* by *Christ*, then by his Apostles: and so on in the Frimitive times, all were not allowed the *Table* of the Lord, as is already declared; since sinfull men have beene suffered at the *Supper* of the Lord, but from the beginning it was not so. *Chrysostome* hath a considerable expression, sayes he, The *Table* of the Lord, is that whereon the carcassee is layd, we must not suffer chattering jayes to come thereunto, for onely high-flying *Eagles* are to feed there.

Aquilarum
non graculorum
hæc mensa est.
Chryf.
Hom. 24.
in 1. ad
Cor.

upon, whom he excellently opens : we proceed to the parts of the present objection, which are principally *two*.

1 That which pertains to the *Ministers* giving to all.

2 That which concerns the *Peoples* receiving all.

Ministers herein under charge are of *two* sorts. Some corrupt and vicious, others godly and gracious. If we consider, it is no marvell for *Ministers*, scandalous and wicked themselves, to admit wicked and scandalous men to the Sacrament. Had wee had that *clericalis disciplina*, which learned *Bucer* did so often call for in King *Edward* the 6 dayes. it had prevented much evil in this kinde : for want thereof, O ! the monstrous miscarriages that have been among many of this order, both in their personall and *Ministeriall* places. To instance in this so black and blame-worthy the prostituting holy mysteries to prophane men : but such *Ministers* practice is a poor president to abide by in this businesse. Come to *Ministers* holy and good, unto whom this common coming of all to the *Sacrament* hath been the heaviest burden on their backs, and these I reduce to *two* Ranks.

1 Such as after a while, have *eased* themselves of it.

2 Such as have stood still, and *groaned* sore under it.

Hereupon many Ministers of precious parts and spirits, that they might be delivered of this

load, have been brought to forsake : some the calling, others the Kindome, and to bid a finall farwell to dear *England*; Ventring Sea-voyages, to live in poor wildernesses, to passe through boisterous windes and waves, to dwell among wild beasts, with many wants ; Others that have stayed by it, how have they mourned under it, both to God and men ! Hereupon at many a Sacrament, they have much straitned their owne comfortable communion with *Christ* , through the uncomfortable communion of others : this very ingredient hath imbittered the whole cordiall ; how with troubled hearts and trembling hands have they dealt out the outward signes, with lamenting looks lifted up to God : besides many secret cryes to heaven for help in this very thing ! Yea, and beyond what sorrowfull mournings they have made to God : they have given faithfull warnings to men in this matter, that they might take heed of sinfull receiving. O ! what beseeching with arguments, and denouncing of judgements, and standing in the way of wicked men, with Gods Word, as well as they might, to hinder their coming in to the crucifying of *Christ* : as the Angel of the Lord stood with a drawn sword in *Balaams* way, to affright his going on, to the cursing of *Israel*. Yea, some have proceeded further in the present case : but how far soever any with us have formerly acted, it is now meet we all doe more, and be more exact in this matter.

I Because these be times of sorer tribulation,
when

when a Church or Kingdome is in trouble, the Lord looks some good should be set up, that was not in it before seen: as when a woman is in travell, all about her look for some what to be brought forth, that was not before born, *Ezek. 24. 6, 12.* We read what a woe God pronounces against the City, that is as a boyling pot by reason of a great fire under, but yet the scum remains in. O! the hot fires of affliction over which we have boyled, and shall we not yet cast out our scum? have the winds been high, the tempest great, the ship of our state oft ready to be broke, yet not all joyn to throw out *Jonah*? to purge *Sacrament* and assemblies of prophane men, for whose sake these storms have lyen sore upon us? yea, and why should not such *Jonahs* themselves submit to be cast out, that so our sea might cease raging? Have wee been beat with Gods Rod, and yet not bow to *Christs* Scepter? It is reported of *Grofthead* once a Bishop of *Lincoln*, speaking of the Discipline in the Primitive Churches, against known offenders, calling them out to publike repentance, and casting them out for incorrigible wickednesse: *which discipline, said he, is not like to be let into this Land: unlesse way for it be first cut by the blows of a bloody sword.* A sword of bloud hath cut and kil'd heaps upon heaps in this Kingdome, and yet are we awke to good wayes: are not our necks still stiff? who yeelds to the yoke of *Jesus Christ*?

2 Because these be times of sadder desolati-

ons, and thereupon sinfull men are herein the lesse sufferable. Wee read, *Levit. 14*. A house where the plague of leprosie was, if cureable, the course was for the *Priest* to command the plague-stones to be taken away and cast out into an unclean place, without the City, and cause the house to be scraped round about, and the dust scraped off to be poured out without the City in an unclean place, *verse 40, 41*. But if the plague in a house were prevalent, and all the stones, mortar, and timber were taken with it, it was to be all broken down, *verse 45*. This hath been the case of Churches and Kingdomes. in whom wickednesse hath been so prevalent, and wicked ones so abundant, as no way with them, but pulling down. O! that we could see if any course for our cure by scraping off, and casting out leprous and infected ones might yet be: lest we likewise be utterly broken down. Christian Churches who have held wicked men in their lap, God at length hath spewed them out of his mouth, *Revel. 3. 16*. and because they would not cast out others, God hath cast up them, and laid them like a filthy vomit on the ground never to be taken up: and it hath been indeed observed that those Christian Churches, the Lord hath laid waste for indulging wickednesse, have never been restored or made up again. The seven *Asian Churches* that once were, are to this day a dreadful instance.

3 Because these be times of brighter illuminations: and therefore it is meet to stand at a
Greater

greater distance, with the works and workers of darknesse. More clarity requires more purity. Things good, the goodnes of them is more seen. Things evill, the evil of them is now more known. Whereupon it is meet we be more exact to embrace the one, and to refuse the other, Luke 15.8. *What woman having lost one piece of silver, doth not light a candle and sweep the house, &c.* The house is the *Church*, the piece of silver lost in the house, is impenitent sinners living in the *Church*, the woman of the house, is the *Pastors* of the *Church*: her lighting of the candle, is their preaching of the *Gospel* to convert wicked men; the besome with which she sweeps the house, is that discipline which they exercise in the *Church* towards open offenders. Now its meet when the candle is burning, the besome should be sweeping. O! that now both might be brought and set up in Gods house, the candle of clear doctrine, to dispel the darknesse of ignorance, and the besome of strict discipline to sweep out the dust of prophanesse, and so all clear and clean.

4 Because these be times of greater Reformation, not of looser toleration: we are not to copy according to what hath been formerly loose: but to labour the amendment of all heretofore amisse. Consider we but the very censures of the *Church*, how they have been corrupted, abused and perverted, in two respects.

1 In respect of the *men* they have been inflicted on:

2 In respect of the *matters* they have been inflicted for.

*Quid est
quod Ec-
clesie gla-
dius, viz.
Excommu-
nicatio,
extrahitur
pro re nihili,
ut pro re
nummaria?
Gers lib. de
Eccles. de-
fec.*

Those that this bow hath been bent upon, and these arrows let fly at, were still men most pious and zealous: carrion crows have been let come to the carkasse, when all the powder hath been spent upon Doves and Pigeons, for some circumstantiall, poor, pecuniary trifles forbid the Table of the Lord; as *Gerson* complains, *How in popish times the Ecclesiasticall sword was wont to be drawn for meer matters of nothing, &c.* So since hath it been against Gods dearest servants, when the vilest of the people have been fed with the bread of the Lord, and ought not this sad abuse to be reformed: and so censures reduced and restored to their Primitive purity? We may well consider for things of this sort; Their first formation, their deformation, and their reformation. The forming of all at first was fair, Church-orders and Ordinances right and regular: but O the foul deformities that have fallen in since! which to us call aloud to labour a reformation; now the Apostle, *Heb. 9. 10.* titles the time of the Gospel, the time of reformation, or the time of correction, as the Greek word signifies: and indeed if there be no disciplinary correction, there will be no Gospel-reformation.

*Καὶ ποὺς δι-
ορθώσεως.*

To close this part we plainly see, that however it hath been, yet now from the present seasons, there are pressing reasons, why Ministers should manage this Sacrament-matter much more exactly then ever, to set up and keep up such

such a quick-hedge of holy discipline, as may keep off prophane men from defiling the holy things of God.

The last part that lyes in the Objection is the peoples plea. *That they have all oft received the Sacrament : and so no cause to be abridged now :* To which we say.

Object.

1 The greatest part of people never yet received one Sacrament all their dayes : suppose they have oft received somewhat of a Sacrament : to wit, *bread and wine*, the earthly signes and visible shadows, not the heavenly and invisible substance. *Gregory of Valentia* knowing that for some of his seven Sacraments there were no visible signes to be named, held there was no need of such signes to the nature of any Sacrament : but truly if there were no such signes to be received in the Sacrament, the most of men never yet received any thing of a Sacrament.

Answe.

*Disp. 3. de
sacr. qu. 1.
& punct.*

2

No man can actually receive the Sacrament, but he must receive those signes: but a man may actually receive those signes, and yet not receive the Sacrament. Godly men they virtually and effectually oft receive the Sacrament, when they do not actually receive the signes : and wicked men they oft actually receive the signes, and yet never virtually and effectually receive the Sacrament.

2 Have people oft partaked of this *Supper* ? how is it then that they are yet so unfit for it ?

A businesse that a man hath oft done, he is dexterious and ready to, knows how to go judiciously

diciously and exactly about it : but O ! how awkward and to seek are the most of men to manage this matter : any that proves them shall finde them as unfit and unapt to this holy service, as if they had never come neer the *Supper* of the Lord : their ignorance as dark, their faith as dead, their desires as dull, men wholly unmeet to meddle with these Sacramentall mysteries.

3 Have they to this Ordinance been oft admitted ? truly they have for which the more to be humbled, for sure thereby the more guilt is upon them, and the more wrath is against them; the guilt of blood, and the wrath of God so much the more abides them : so oft as they have been at the *Supper of Christ*, so oft they have been guilty of the blood of *Christ*, 1 Cor. 11.27. I remember Mr. *Greenham* speaking of non-residents, wisheth that this Inscription or Motto, might be written on their study-doors without, and wals within, on all their books they look on, beds they lye on, tables they sit at, &c. *The price of blood : The price of blood.* The like were to be wished for, to all that have oft been bad communicants : that in great letters it were written on their shop-doors without, wals within, on all their wares, and whatever objects are before their eyes ; *The guilt of blood : The guilt of blood.* O ! how ought this to affright and afflict their hearts, to be oft guilty of the blood of Gods dearest Son, and Saints sweetest Saviour : once damning is too little for them that have done this deed so oft, This at the last day

day will bring an increase of Judgement, not be a ground for argument, to say, *Lord, we have received many Sacraments, heard many Sermons, Lord, we have oft eat and drunk in thy presence, and thou didst oft teach in our streets.* To this is that astonishing answer: *Depart from me ye workers of iniquity,* Luke 13.

4 Have people all in generall formerly come to the *Sacrament*! so there is no particular person but upon condition may come againe. It is not for mens persons sakes, but for their conditions sakes, whereupon we dare not admit them: let but their conditions be altered, and their persons shall not be hindered. As innocent *Adam* having changed his condition, and of good become bad, was turned out, not to eat of the tree of life: so the most sinfull son of *Adam*, if he changeth his condition, and of bad becomes good, he may be taken in to eat of the bread of life; as while mens estates are not good, but visibly bad, we must bar them out: so when those very mens estates are not bad, but visibly good, we may bring them in.

That profligate prodigall, *Luke 15.* *When he repented, and returned to his father: O! what musick and dancing in his Fathers house? how was he feasted with the fatted calf at his Fathers Table?* And, O! the welcome that the wickedest man in the world may have to the Table of the *Lord*, if he humbles his soul, abhors his sin, forsakes his lusts, reformes his life; but if men remain in their manifest wickednesse, we can by no means admit

admit them, whatever they have formerly been, as in our persons we ought to grow up, and go on to greater degrees of purity and holinesse : so in our Congregations.

In *Jacobs* ladder, the Angels of God were *ascending* and *descending*, none standing still : to stick in our old wonts, and make no progresse in the practice of piety, becomes not Christianity.

Mat. 5. 47. We must not onely in good works do more, but do better, as our graces must be more refined from their contrary corruptions : so holy Ordinances from opposite pollutions.

Object. Let Ministers admonish wicked men, and if after that, they will yet come to the Sacrament: of them in this case is no more required.

Ans. Suppose admonition with wicked men will not prevail : there must be found a larger power, somewhere to inflict on such a further censure.

Now what that power is, and where that power lyes, the opening of two or three Gospel-texts will tell us.

Text. I.

Mat. 16. 19. *I will give unto thee* (sayes Christ to Peter) *the keyes of the Kingdome of Heaven, &c.* by the Kingdome of Heaven whereof the keyes are, is not meant any earthly or civill state, but the Church of Christ under the Gospel, for of that Christ expressly speaks in the verse before. By the keyes of this Kingdome are meant severall powers of the Church. He sayes not key, as if but one, but keyes in the plurall number, for of these there be two at least. A

A key of Instruction. A key of jurisdiction.

A key of Doctrine. A key of discipline.

To thee will I give the keyes, in that note two things.

1 There must be some persons of such a function and calling as may exercise the power of both keyes, powers are in vain, except they be drawn into act, and keys be to no purpose, without hands to use them.

2 To all such persons as *Peter* did represent and include, are these keys to be committed, which as *Augustine* and others expound : did signifie not onely all the Apostles present, but the Church in and with her due Officers and Ministers to the end of the world, *Mat.* 28. 19, 20. as may appear by the power here promised, and after actually given. *John* 20. 22, 23.

Hoc est quod dicimus Petrus gessisse personam omnium Apostolorum quare hanc Promissionem non uni Petro sed omnibus Apostolis factam esse & in illo omnes Ecclesie claves accepisse. Whit. de Pont. Rom.

To these *Christ* gives both the key of doctrine, for the unfolding of *Scriptures*, and the key of Discipline, for the inflicting of censures.

Now in this key of Church-discipline, there is sure some power of censure beyond admonition.

1 Because else it need not have the distinct place of a key, admonition might be reduced to the doctrinall power, and so be but one key, as those *Scriptures* do declare, where teaching and admonishing are conjoynd in one sentence and service, *Col.* 1. 28. *Col.* 3. 16.

2 Because else it would not have the proper use of a key, if in it there were not a power, as to open the door and let some in ; so to lock up the

the door, and shut others out, if onely to be admonished, and so all taken in.

Text. 2.

2 *Matth.* 18. 15, 16, 17, 18. *If thy brother trespass against thee, admonish him between thee and him alone: if he hear not thee, admonish him before two or three more: if yet he hear not, tell it to the Church, &c.* The Church is by a Synecdoche, the lawfull Governours of the Church: the Pastors and Presidents thereof, to whom the censures of the Church do of right belong. Thus *Chrysostome* and *Theophylact* among the Ancients; *Pareus* and *Piscator* among our late Writers, expound the place. *Christ* saith not: Tell it to some power in the Church, but tell it to the Church, that hath power it selfe in an Ecclesiasticall way to correct contumacies, and to inflict Church-censures, some beyond admonition.

ταῖς ἐκ-
κλησίαις
ἐν ᾧ ὁ κρῖν.

1 Because else the Church Representative is able to do no more then the particular complainant hath done: for hee hath admonished already, both single and with others, and so much may Christians do, as to admonish an offender, both divers together, as well as asunder, 1 *Thes.* 5. 14. 2 *Thes.* 2. 14.

2 Because else the Church hath not such sufficient wayes to help it selfe, as the particular complainant hath. A private Christian offended, may admonish him that gives the offence: first, alone, then before two or three; if yet no redresse, he can seek help of the Church, make his appeal thither: now when the fault comes to the Church, if it can onely admonish, having no power

power it selfe to go further, whether is it to appeal? if we think of the civil Magistrate, there was none professing Christianity for 300 years after *Christ*, fit to friend the *Church*: and how unmeet some yet are, in some places to assist the *Churches* of *Christ*, is sad to consider: *Christ*, who proposed standing Rules for future to his *Church*, left it very bare: if he allowed it onely to admonish offenders, and then admit them in their offences. Wee know an offence when it comes to the *Church*, the measure of the sin is encreased and extended higher: therefore the measure of the censure must be proportioned and enlarged further; and sure by the text, the *Church* offended doth more then admonish.

1 It is to do that which suited to the censures of the Jewish *Sanedrin*, for though our Saviour in the place doth not refer complaining Christians thither, for he lays down rules to remain, when none of this should be: yet he alludes to that for present, and would have that in his *Churches*, that might answer thereunto: their censure was more then to admonish, to excommunicate, to put out of the Synagogue.

2 It is to do that whereupon every particular member is to repute the party as a heathen and Publican thereupon, not for Church society, but to be as an alien without; this argues more then admonition.

3 The *Church* doth that whereupon the offender stands bound in Heaven: sure more then admonished.

4 The

4 The *Church* is to doe its utmost that may gain the soul of the offender, for vvhich there is a censure of the *Church*, beyond admonition,

Text. 3. 1 *Cor.* 5. 5. 1 *Tim.* 1. 20.

3 *Text* is, *Tit.* 2. 10. *A man that is an heretick, after the first and second admonition, reject. Reject:* The Latine word signifies to cast out again, suppose once out before while not professing Christianity, then so abusing, and declining Christianity, cast him out again, not onely admonish him but reject him. The Greek word is said to signifie the drawing one out of a City, as an out-cast, and translated to the *Church*: to note the casting out a man by excommunication, or cutting him off from the society of the *Church*: this must be done to a man obstinate in a false opinion, sure also to one obstinate in a foul conversation: and this *Titus* must do, not as a Prince or Magistrate, but as a Pastor or Minister.

Object.

Object. If any man come unworthily to the Lords Table: *he eats and drinks damnation to himselfe*, 1 *Cor.* 11. 29. It is nothing to the Minister or to any other.

Ans.

Ans. Yes, sure it is something to us: For,

1 It is sin to us, if we do not vvhath vve can to prevent it.

2 It is sorrow to us, vvhhen to prevent it, vve have done vvhath vve can. If men come to the *Lords Table* unworthily, and so receive their own damnation, if vve may by good means prevent it, and do not, it is sin to us. Wee violate charity, and be guilty of iniquity: saith *Zanchy*,

*Zanch. l. 1.
Ep. pag. 66.*

to damn himself with a *Sacrament*, whom vve might restrain, as to let a man vvith a svord, stab himself, out of vvhose hands vvee might keep such vveapons of death. The Apostle *Paul* tels *Timothy*, that if he admits unworthy men to the Ministry, vvho are known, or upon tryall might be known, he should thereby partake of other mens sins, 1 *Tim*, 5. 22, 24. The same shall vve, if vve admit men to the *Sacrament*, vvhose sinfulness is or may be known.

2 The same vvill be sorrow to us, either from vvhat our selves may thereby suffer, or from vvhat such sinners do thereby suffer. By such an allowance vve may bring on our selves a sore vengeance. *Ely* because he suffered his vvicked sons to offer sacrifice, to meddle in the Priests Office: O! the dreadfull judgement that fell both upon him and his house; he admonished them, but because he restrained them not, 1 *Sam*. 3. 13. by severely chiding them as he vvas a father, by punishing them corporally as he vvas a judge, by deposing them from their Office as he vvas a high Priest, saith *Diodat*: God knows how our selves may suffer, if vve restrain not such sons of *Belial* from the Banquet of the Lord. *Eusebius* reports of *John* the Evangelist, that he vvould not suffer *Cerinthus* the heretick in the same Bath with him, lest some judgement should abide them both. Into the Bath of this blessed Ordinance: vve can vvith no safety to our selves admit men known in their sins: suppose vvhile vve do our duty vve quit our selves

Euseb. lib.
3. cap. 25.

Chrylost.
in Matth.
Hom. 61.
At inquit
Calvinus
Chryso-
stomum se-
quutus oc-
cidi me po-
tius patiar
quàm hæc
manus Dei
contempto-
ribus judi-
catis san-
ctæ Domi-
ni porrigat.
Melch.
Adam. de
vita Cal-
vini.
Cogita
quantis
Angustiis
constrin-
gor utinã
me absen-
te possit
celebrari
hac condi-
tione ut ad
vos usq;
vel mani-
bus, &c.
Ep. ad
Farel.
Object.
Answ.

of danger, yet sure the voice of each good Mi-
nister is as that of *Queen Ester*; How shall I
endure to see the destruction of my people?
they eat and drink damnation in this *Supper* to
themselves. True, yet that which is damnation
to them, is tribulation to him, their destruction is
his affliction, their sin his sorrow: shall we think
to administer to unholy men these holy myste-
ries, and no matter to us? There have been
those who have thought this something: *Chryso-*
stom protested he had rather give his life to a
murderer, then *Christs* body to an unworthy re-
ceiver, and rather suffer his own blood to be
poured out like water, then to tender *Christs*
blessed blood to a base liver; And *Mr. Calvin*
in this, resolving as he professed to follow *Chry-*
stom what ever he suffered, denied *Barlerium*
and some other *Servetians* for their open un-
worthinesse, this *Supper of the Lord*: whereup-
on arose such violent opposition against him,
that for ought I reade he was forced to forsake
Geneva for a time: at another time *Calvin* sad-
ly complaining to his friend, upon the approach
of a *Sacrament*, breaks out: *O think!* saith he,
what straits of minde I am in, O that it might be
administred me absent, or passe into peoples hands
some other way.

Object. It is the Ministers office to gather, it be-
longs to *Christ* at the last day to sever.

Object. We are to gather, but who? *Psal.* 50.
5. Gather my Saints to me, those who have made a
covenant with me by sacrifice, or above sacrifices,

as *Mollerus* upon the place renders it : Saints, who beyond and above outward Ordinances, have come up to inward obedience : O ! it's sweet gathering such Saints in to *God* and *Christ*, who being in covenant are fit for the seals thereof.

2 We are to gather sinners, but now ? to wit, by the preaching of the *Gospel*, not by administering the *Sacrament*, *Ephes. 1. 10.* *God having made known*, What ? not the mystery of this blood in the *Sacrament*, but the mystery of his will in the *Gospel*. Why ? that thereby he might gather all into *Christ*. The Word, to gather, doth imply how mankind by sin is as a decayed house, by the fall whereof all the pieces are scattered, till workmen come, and out of the rubbish repair, &c. God by the *Gospel* gathers men up, and restores them in *Christ* : this is the gathering way, *Mat. 23. 37.*

3 If we may gather, then we must sever, as chusing of some doth imply a refusing of others. When *David*, *1 Sam. 17. 40.* chose five smooth stones to goe against *Goliath*, it argues there were other stones he refused, as unfit for that businesse : so when some be gathered, there must needs be others severed.

4 Under the Law, the Priests were commanded to separate and put a difference between the clean and unclean, *Levit. 10. 10.* *Levit. 11. 47.* *Levit. 20. 25.* *Ezek. 42. 20.*

Object. That was for beasts, places, and things, the Priests were required to divide between the clean & unclean.

O 2

Ans.

To ἀγα-
θισαλαῦ-
σθαι.
Grotius in
Ep. 1. 10.

Answ. Yea, and a separation sure they were to make betweene persons clean and unclean, precious and vile, holy and prophane : so as to remove the one from the other, *Ezek.* 20. 37, 38. *I will cause you to passe under the rod, and bring you into the bond of my Covenant, and purge out from among you the rebels.* *Junius* upon the place saith, *God* compares the people of the *Jews* to a flock, and himself to a shepherd, who as his sheep passe one by one out of the sheep-coat, by his *rod* he severs one from the other : so *God* received some, and rejected others, meaning to make his people more pure, he purged out persons most impure : this difference he puts by using instruments therein, or proposing his practice as a pattern for others to act the like thereby. The *Rod* of good Discipline is excellent to make this difference, when people passe under it, and rebels put out by it, of which the Apostles speaks, *1 Cor.* 4. 21. Under the law that the rules of difference between clean and unclean, did reach to persons, as well as places & things, is clear, *Acts* 10. 14, 15, 28. *Ezek.* 34. 17. and shall not the like liberty be allowed under the *Gospel*, to judge between people and people ?

Οριθολομέω,
ab
ὀρθῶς
τίμω.
divido
Hyr. in
locum.

5 In the preaching of the *Gospel*, we must sever and put a difference, so cut out the Word, as that each man have his meet portion, *2 Tim.* 2. 15. *Rightly dividing the Word of truth.* The Apostle alludes to the practice of Levitical Priests, concerning their sacrifices, thereby directing Evangelicall Ministers how to manage their Sermons,

mons, applying such *Scriptures* to the holy and humble, as are not fit for persons proud and impenitent : and may we make no difference in administration of the *Sacrament*, which being the sealing, ought to be the most severing Ordinance.

6 Our severing now is farre different from *Christ's* separating at the last day, in two things.

Ours *particular* : His *general*.

Ours *temporal* : His *eternal*.

We in severing, judge onely some persons, for some practices, known offenders, for foul offences. *Christ* in separating will judge all, close hypocrites, and close secrets. Wee sever and put out, so as upon repentance to receive in again : *Christ* so separates, as to set an eternal gulf between ; so casting out as never to come in.

Object. If men desire the *Sacrament*, none are to deny them. *Object.*

Ans. It is not meet ever to give what men desire to have : *God* to his servants gives what is good for them, not ever what is ask'd by them : to sinful men *God* oft grants that in fury, which he would deny in favour. Thus had *Israel* a King, *Hos.* 13. 11. Thus *God* gave *Israel* flesh, *Psal.* 78. 29, 31. While the meat they desired was in their mouthes, the heavy wrath of *God* came upon them. What parent will give the childe the utmost it desires? to give a knife to a childe's hand, is not so hazardous as to give the *Sacrament* into the hands of sinfull men.

2 It is not the *Sacrament* many desire, but

O 3

only

*Cuiusq;
rei ponis
signum ne
confusa
cum aliis à
te non pos-
sit agnoscì.
Aug. in
Joan. Tr.
25.*

Ans.

*Deus sepe
dat iratus
quod ne-
gat placatus.*

Luther in
Hosea.

onely somewhat of the *Sacrament*, viz. the outward Elements of bread and wine, the bread of the *Lord*, not the bread which is the *Lord*, *Joh. 6.* When *Christ* spoke of living bread, some cryed, *Lord, ever give us of that bread*, *vers. 34.* but when *Christ* told them he was that bread, they murmured and went away. *Luther* tels of a great man that desired to accumulate Church-preferences, pure bread and wine being at this Table, he points with his finger to them : saying, *O ! those be things for which I love this kinde of life :* so its bread and wine, why many desire the *Sacrament*, as *Tanners*, they desire but the bark of the tree : so men desire the bark of a *Sacrament*, this appears to be all they desire. For, 1 Give them the outward signes, and they are satisfied, having the bread and wine in their bellies, they blesse themselves like *Micah*, having got a *Levite* into his house, *Judg. 17. 13.* never thinking whether they have *Christ* in their heart or no. 2 Deny them those things, and their anger is up. In nature the concupiscible faculty of the soul is back't by the irascible, anger is moved, when desire is denied. Let the *Minister* deny bread and wine, *O !* how they are disquieted : Let *God* with-hold *Christ*, that troubles them not. When outward signes are not, a gracious soul desires *Christ*, *Psal. 63. 1.* *I thirst after thee, O Lord, in a dry and barren land where no water is :* so such a one thirsts after the *Lord*, where no wine is, no *Sacrament* is : or vvhhen outward signes are, yet a sanctified soul is not there.

therewith content, but longs after the *Lord*: he cannot be quiet with bread and wine in his hand, except he have *Christ* in his heart. But as once *Bernard* complained: *Ah, me poor wretch? I reade Christ, but I cannot reach Christ, I have Christ in my books, but cannot hold Christ in my thoughts.*

Habeo
Christum
in charta,
non in cor-
de.

Its not alone *Christ* in the signes, but *Christ* in his soul, that a sincere Saint seeks. Others, they desire the loaves, not *Christ*, or let us judge the best we may: Yet

3 What desire they have *Christ*-ward are but languid and luke-warm, flat and faint, whereat right Sacrament-desires are strong, vehement desires, *Psal. 42. 1. As the Hart pants after the water-brooks, so doth my soul after thee, O Lord.* His desire to enjoy *God* in Temple-Ordinances, was as the *Harts* desire to water, which as *Augustine* opens the place, expresseth strong desires. *The Hart* (sayes he) in grasing kils, and eats a *Serpent*, that so inflames the mouth, as no rest till it drinks at some water-brook, whereby it is cooled and comforted. *Thy Serpents*, O man, are thy sins: kill them, and then thy desires will kindle, to drink of the springs of truth and life.

Serpentes
tui vitia
sunt, oc-
cide ser-
pentes ini-
quitatis et
desiderabis
fontem ve-
ritatis.

Thus he applyes it; and indeed while mens lusts are lively, their best longings are lazy. The case of carnall men.

4 If their desires seem strong, yet then they are no wayes well bottomed, nor well backed.

Their desires have no good bottomings, they are not grounded upon a reall sense of soul-

wants, as to arise from self-emptiuesse, or from a taste of spiritual sweetnesse, formerly felt in the use of the Ordinance: It's neither fruitfull experience, nor cheerfull expectance of spirituall good, that springs these desires. Their desires have no good backings, they are not seconded with suitable endeavours: their desires of a Sacrament do not set them on work to prepare for a Sacrament by soul-examining, heart-humbling, and the like.

Object.

Object. All will be piously disposed when they come to the Sacrament: therefore it's pity to put any by.

Ans. 1 All have not been so well disposed at the Sacrament, why then should we think all will be?

One reports that knew a Student in Cambridge, so popishly affected, at the time of the Communion, he took the bread but eats it not, yet closely conveys it away, for which being soon after in horreur of conscience, hee threw himselfe headlong over the battlements of the Colledge Chappel and dyed. A credible Author witnesseth of a woman who was at the Sacrament in such malice, that she took the bread not eating a crum, and toucht the cup not drinking a drop, as she after boasted with a vow, the Sacrament should never come within her, till one that had wronged her had made satisfaction to her: so some have come not being charitably disposed towards men, much lesse religiously disposed towards God: how ill the Corinthians

Handwritten: ~~Handwritten:~~

Handwritten: Ans. 1 All have not been so well disposed at the Sacrament, why then should we think all will be?

thians were hereat disposed, we read, 1 Cor. II. 18, 20, 21.

2 No wicked man can be well disposed at the Sacrament : To be well disposed lyes in two things.

1 To cast off sinfull dispositions, and dispositions to sin ; Now can a sinfull person put off sin upon any occasion ? he can as easily shake off the skin from his back, or sling off his flesh from his bones, or pour his bowels out of his body, as put off sin from his soul for the least season : a Blackamore may as well change his skin, or a Leopard his spots, as the Prophet speaks, Jer. 13. 23. As a godly man may interrupt actions of grace, but habits and inward dispositions thereunto remain immoveable : so a wicked man may stop the actions of sin for a season, but inwardly the habits and dispositions thereunto abide strong unstirred.

*Actus interruptitur
gradus remittitur,
habitus non amittitur.*

2 To be at any time well-disposed, is to put on gracious dispositions, and dispositions of grace, no sinfull man can ever do so : out-side formes of godlinesse may be put on and off, when inward powers and principles are most remote ; Our shadows are longest when the Sun is lowest ; who of himselfe can call a good thought into his mind when he will ? 2 Cor. 3. 5. and can a wicked man be well-disposed at his pleasure ?

3 Suppose some languid velleities, some leaning inclinations, some bubblings up, and a few faint affections be found ; these are poor things
to

to posture the soul in a safe way for a Sacrament-work; Logicians put a difference between dispositions and habits. *Habits* are hardly attained and hardly removed; *Dispositions* easily come and easily go, and truly according to rules of Divinity, some sleight and sliding dispositions, some little heat of affections, are but poor preparations to a Sacrament, how oft are men afterward worse? as water once warmed becomes more cold, and ice broken something thawed in the day, freezes the more hard at night. Those mentioned, *Heb. 6. 4, 5.* had some dispositions for a time to good, but yet after proved irrecoverable Apostates, &c.

4 Have men such good dispositions when they come to the Sacrament? Truly such Saint-like dispositions are their silent damnations, they hereby condemn themselves. It is good to be religiously disposed for and on a Sacrament day, and why is it not good every day? Is it fit then to be devout, and why not meet alway? At that time to lift up hands to *God*, and at other times to lift up heels against *God*, how absurd is this?

5 Wee are not to forethink what their case may be at that present, on such an extraordinary occasion, but what is their common course in their ordinary conversation, *Mat. 7. 16.* *By their fruits ye shall know them*, and must judge them, not by their leaves of outward expressions, nor by their buds of some good dispositions, which take them at some solemn times as fits of devotion:

tion : but by the usuall fruits which the tree of their lives do ordinarily bear. At a Sacrament they will seem very devour, how vile soever at other times. The *Habassines* are very religious on a Sacrament day, having taken it they will not spit till the Sun set ; It is said of the *Italians*, they so devoutly receive, as believing God to be in the bread, but otherwise live as if they believed no God to be in Heaven. And the like do the lives of prophane men speak, how fair sover they carry it in this Sacrament-service. A Conduit on some great day runs wine, but water is that it ordinarily runs with. Thus here.

Brerew
enq. cap.
23. 166.
Melch. Ad
in vita.
Mel.

To conclude, beyond what is pleaded by others : there is one thing wicked men ordinarily urge for themselves, and their coming to the Supper of the Lord.

Object. All men have their faults : those who are allowed to the Lords Table have their hypocrisies, pride, passion, covetousnesse, malice. and such like sins, as well as we ; why should they be accepted, and we refused, or we refused, and they accepted, and not rather admitted all alike :

Object.

Answ. 1. You think they have such sins in them as they have not, and that they are such offenders as they be not, whom yet you except and object against. We read of *Luther*, that the common charge against him was, to be a man false, perfidious, treacherous, seditious, the trumpet of rebellion, a seducer, an Apostate, &c. Thus have others of the servants of God : yea, the very Son of God, been accused of crimes whereof they

Answ.
Perfidus
mendax
impostor
Apostata
tuba re-
bellionis.
Lutherus
apud illos
Diabolus
est, sed
Christus
regnat &
vivat.

they were clear and innocent : wicked men being fouly infected with these plague-sores themselves, they would have none thought found. Its storied of *Nero*, himselfe being unclean, he did think there was no man chaste : it's ordinary for wicked men being loth to father their own bastards, to lay them at other mens doors, that while they can cause others to be suspected, themselves may passe without suspicion: I mean, those sinnes which they are themselves deeply guilty of, they would faine fasten upon the most faithfull Saints of *God* : no wonder they think the godly, for they think *God* himself to be like them, *Psal.* 50. 21. These men as they will not think those things in themselves to be sins : which are so in others, they think those things to be sins which are not ; in themselves pride is but decency, covetousnesse good husbandry, &c. in *Gods* Saints their zeal is anger, their appearing for *God*, hypocrisie : and the like.

2 Say such have some evils in them, yet then they have excellent graces, which you have not. It's true the best Saints, like the best mens books have their errataes : but yet then there is a great deal of good solid matter besides ; The most godly though there is an old man which they have not quite put off : yet then there is a new man which they have put on : to wit, *Christ* with his Graces ; grant there are some as painted sepulchres, Apothecaries boxes, and like the Egyptian temples gay and gorgeous without, and withing nothing but ugly objects ; yet *God* hath

Qui Christum induit omnem sicut in universum virtutem induit, omnemque gratiam habet, Chryf.

hath his sincere Saints, who though mean it may be to outward view, yet by reason of rich graces are all glorious within, *Psal. 45. 13.* As the *Tabernacle* that was covered with rams-skins and badgers-skins, but within curious work, costly silk and beaten gold. Gods people are compared to a cloud, *Heb. 12. 1.* and truly they much resemble that cloud which guided the *Israelites* in their way to *Canaan*: which had a dark side and a bright side; the *Egyptians* could onely see the dark side of the cloud, and so mistook: thus wicked and worldly men can onely see the dark side of the Saints infirmities, not the bright side of their graces; and hence they erre in judgement, but now I pray learn this truth, those men you maligne though they have some evils, yet then they have such precious good things in them as you have not, and therefore may well be accepted where you are not.

3 Say they have such sins in them, yet then they bewail them daily, which you do not, and so may be meet for that mercy which you be not: you sin and sorrow not, when you should tremble and not sin, you sin and not tremble; let the misery of your sin encrease, yet you account not your selves miserable, whereas Gods Saints cry out of this misery most, *Rom. 7. 24.*

You at the best do but seem to repent whatever your sin is; you swear and cry *God forgive*, with a blow upon the breast, and no bruise upon the heart, so that sin by this is but more settled in you, and you in sin, whereas the servants of

*Perpetuis
lachrymis
obruit ora
dolor.*

*Nihil mi-
serius mi-
sero non
miserante
seipsum.*

*Pœnitenti-
am non a-
gunt sed
singunt.*

Salv.

*Tundens
pectus &*

*non corri-
gens vitia,
illa conso-
lidat, Aug.*

Christ

1 Joh. 3.9. *Christ look upon Gods broken laws, with broken hearts, Psal. 51.8. They sin, but yet with a great difference from other men.*

Natus ex Deo non facit peccatum sed patitur potius. There are three things distinguish them.
Resolution before, Psal. 39.4.

Reluctance in, Rom. 7.19.

Repentance after, Mat. 26.75.

Whereas *alas!* other men before sin, they relolve but little, in sin they reluct lesse, and after sin they repent least of all, *Rom. 2.5. Rev. 2.*

Peccavi Domine & penitet me peccasse.

21. Let a godly man fall into sin, and he riseth by repentance, and runs into God, and cries, Lord, *I have sinned, and it repents my soul I have sinned.*

Videte fratres, magis placuit humilitas in malis factis quam superbia in bonis factis. Aug.

As wicked men if they have or do any good, they are after it the worser, the more proud, insolent, impenitent, negligent, so the godly if they do any evil, they are after it the better, the more humble, penitent, vigilant, diligent : and we read how the poor Publican humbled for his sin was accepted, when the Pharisee proud of his good deeds was detested, *Luke 18. 14.* Let none wrangle then because Gods Saints find acceptance to the Sacrament, when themselves are refused, for though they sin, yet for it they are humbled, when in it others are hardened, they tremble at it, when others triumph in it.

Terret me tota vita mea nam mihi apparet aut peccatum aut tota severitas. Asclm.

4 Its not such sins you condemn them of, for which you are kept off from the Sacrament : to wit, secret sins in the heart, as pride, covetousnesse, and the like, but other outward evils in your lives, as excessive drinking, swearing, whooring.

ring. In the best governed town or City, its not every disease, sore, or sicknesse, that men are shut up for, and excluded society, but the plague: neither is it every sin men are shut out for, from the Sacrament: but for sins of a larger size, which are not suddenly slip into, but ordinarily lived in, and such as argue an ill estate. Wicked men may doe some particular good, yet their common course and generall condition naught: a sweet apple may grow out of a crab-tree stock, and a fair flower out of a stinking root, so a good act for the matter, from a man whose estate is naught, and his beaten way bad: likewise a godly man may do some particular evil, yet his ordinary way good, and life straight, to which its meet to have respect: and such as are of a sinfull conversation, have in this no cause to object; yet

5 Let such as professe Religion fall foully in point of scandall, and cause the Name of God to be blasphemed, truly they must be debarred as well as you, untill they testifie repentance.

We finde how in former times there were two chief instruments of use in war; The sword and the bow.

The edge of the sword to cut off those who were nearest, and the arrow of the bow, to strike those which were most remote. Thus in discipline, we shall not onely have a swift arrow to let fly at prophane men that are most distant,

A quibusdam in cœnai Domini perceptio Eucharistiæ negligitur quæ quia eadem die ab omnibus fidelibus (exceptis iis qui pro gravibus criminibus inhibitum est) percipienda est. Ecclesiasticus usus demonstrat: quum etiam penitentes eadem die ad percipiendam corporis & sanguinis dominici Sacramenta reconciliantur, Orthod.

conf. Art. 7. cap. 3. Lorinus in Psal. Gladius pœnæ acerbiter erga vicinos, arcus pœnæ celeritatem erga remotos monstrat. Chrys.

but

but a sharpe edge to strike such who by profession approach nearest when they offend. A scandall in a *Saint* is like the Eclipse of the *Sun*, it must not be let passe.

6 As God said to *Cain* when he was wroth, because his brother *Abel* was accepted in sacrifice : so say I to you in this matter of the Sacrament ; If you live well and do well, shall you not also be accepted ? yes, yes, why stomach you the admittance of such to the *Sacraments*, do you walk with them in the wayes of the *Lord*, and you shall partake with them at the *Table* of the *Lord*.

Thus having dispatched what may make for the rectifying of things in point of judgement.

I proceed to discover what may make for the regulating of things in point of practise, for the keeping pure this pretious *Ordinance*, by keeping off impure, ignorant and impenitent persons, for which purpose I shall call upon severall sorts to contribute their most vigorous assistance : and for this end I declare two things.

1 Who are they that are herein to be *active*?

2 What is that that is herein to be *acted*?

The persons among us that in this case ought to act, are of two sorts.

1 Those who are more *publike-Officers* in the *Church*.

2 Those who are more *private members* of the *Church*.

Church-Governours are to execute *Church-censures*, as the *Ministers* of the Gospel, and others chosen

chosen and appointed for that purpose.

Publike *Ministers* as they must be the *light of the world*, so the *salt of the earth*, *Mat. 5. 13, 14.*

The *light of the world* for clearnesse of doctrine.

The *salt of the earth* for exactnesse of discipline.

For this well managing they are to look out others to joya in labour with them. The *Pastor* sayes *Musculus* well, must take care to finde out among the people grave and godly persons by whose vigilance and concurring diligence, the censures of the *Church* are to be administred. Assemblies and Sacraments in purity preserved. As God set Cherubims at the door of Paradise, to keep off apostate *Adam*, he might not enter to eat of the Tree of Life, so Christ sets Officers in his Church to keep off unmeet persons from coming to eat of this bread of Life. *Iehū* in policy cōmanded a great sacrifice to be offered in the house of *Baal*, and appointed fourscore men with this charge, to see that none of the servants of the Lord were there, but the worshippers of *Baal* only, *2 Kin. 10. 23.* On the contrary at the Sacrament in Gods house, Officers must see there be none of the known servants of sin & satan, but the worshippers of God onely. As valiant souldiers keep a Castle against any intruders that would take it: so must Church-Officers keep the Sacrament, when unmeet men presse to receive it: or to use *Chrysostomes* similitude, they are to keep this pure, as a man would keep a pleasant spring clean, whereat hee useth to drink, not letting the feet of filthy beasts and

*Curabit
Pastor ex
plebi ipsa
vivos gra-
ves timen-
tes Dei ac
boni testi-
monij delin-
gat, quorum
cura &
vigilantia
disciplina
Ecclesiastica
admini-
stratur.*

*Tom. 2.
Chryf. 32
Math.
Hom. 83.*

swine to puddle it. These all must help to bring into Christ, such onely as *Ashpenaz* to *Nebuchadnezzar*, *Dan.* 1. 3, 4, 5. Those of the children of Israel that were without blemish, wise and well nurtured to eat in the Kings Palace, provision there made.

Trelocat.
Inst. Theo.
lib. 2. pag.
287. Pare-
us. in
1 Cor. 5.
de Excom-
municorum
que con-
veniunt
Presbyte-
ris, vi or-
dinis Pres-
byteralis.
alia con-
veniunt
singulis
personaliter,
alia
conjunctis
collegialiter.
Forb.
Irenik. lib.
2. cap. 10.
sect. 13.
pag. 191.
Vid. Amel.
de consci-
en. lib. 2.
cap. 29.
pag. 235.

We distinguish of a *twofold* power of the keys, the one *concional*, the other *judicial*. The former is proper for Pastors alone, whose calling it is, by the preaching of the *Gospel*, to shut and open the *Kingdom* of Heaven. The latter belongs to them, with others joyned with them: to wit, the keyes of jurisdiction, or external discipline, this pertains to the whole Consistory or Colledge Ecclesiasticall, who are in government, to administer Church-Discipline, lest the holy things of *God* be prophaned and defiled. This disciplinary power is needfull to the well being of a *Church*, that the purity of it be not corrupted, nor the peace of it disturbed, by the permitted mixtures of unmeet men to the mysteries of *Christ*. For the civil sword, oft the edge is too blunt, and the point is too short: *Church* rules are fit to go beyond humane laws; as *Christian* piety, beyond civil honesty. Now this power of jurisdiction in the *Churches* or Congregations of *Christ*,

1 It is not in any single Minister alone.

2 It is not in the whole body of any people.

1 Christ hath not committed this power to one, but to many. As wee say against the Papists, that none of the keyes were committed

to

to Peter alone, but to him with the rest of the Apostles. So these keyes of disciplinary regiment in the Churches of Christ, are not to any Pastor alone, but to him with other Elders, as Feoffees in trust for the good of the whole, is this power committed. And a marvellous mercy meets that Minister, where are meet coadjutors in this, to be joyned unto him. There is no work like that of the Ministry, a burden that might make the shoulders of Angels to quake. When God hath put a pious Pastor into a Congregation, and shall say of him, as of Adam when he had placed him in Paradise : *Its not meet for the man to be alone, I will make him a help meet for him* : I will provide such a company of choyce men, who shall be assistant to him for correcting the bad, and guiding of all for good: Alas, to leave this on any one, however furnished. It may be said to that Minister, as Jethro to Moses, Exod. 18. 18. *Thou wilt surely wear away, both thou and the people with thee, for this thing is too heavy for thee, and thou canst not perform it thy selfe alone.* Yea, himself will be forced to say to the people, as Moses ; to Israel, Dent. 1. 12, 13. *I my self alone cannot bear your cumbrance, your burden, and your strifes : Take ye wise men, and understanding, and known among your Tribes, and let them rule over you* : Nor doth God in all his Word lay such a weight on the back of any one man : but other provision is made.

2 The juridicall power of the keyes, is not committed to the whole body of any people

*Cuncti
claves reg-
ni calorum
accipiunt;
& exaequo
super eos
Ecclesie
fortitudo
solidatur.
Hier. lib. I.
advers.
Jovin.*

*Onus An-
gelicis bu-
meris for-
midandū.
Clavis do-
ctrinae da-
ta est uni
subjective,
non unita-
ti nisi ob-
jective;
clavis dis-
cipline da-
ta est Ec-
clesie &
subjective
& objecti-
ve & data
est, non uni-
ted unita-
ti, &c.
Vid.*

*Cartwr. in
Annot. su-
per. Act.*

Acts 15. 6.
Non dicit
totam Ec-
clesiā. sed
Apostoli
& senio-
res. Calv.

Αναξί-
σιτος
ἐπισκο-
πος.

1 Tim. 5.
17.
Duos ordi-
nes Pres-
byterorum
fuisse inde
apparet a-
lii Presby-
teri erant
doctores,
alii tantum
seniores
quidam &
prudentio-
res populi
qui una
cum docto-

ribus gubernabant Ecclesiam, &c. Illyric. clā. script. pag. 970. Nonnulli
præpositi sunt, qui in vitam & mores eorum qui admittuntur inquirant,
ut qui turpia committunt eis communi cœtu interdiciant: qui vero abi-
stis abhorrent, ex animo complexi, meliores quotidie reddant. Origen,
Tom. 3. cont. Celsū, in Philoc. cap. 18 Interp. Tavin.

promiscuously. If all were rulers, then where be the ruled? this would both deface the beauty, and disturb the order of the Church in every place. There must be beauty, what a deformed thing were the body if all were eye, or all tongue, or the feet to stand in the room of the arms? so here. There must be order. Two things prejudice the Church, when no order at all, or order according to the will of man; but order according to the will and appointment of Jesus Christ is safe and sweet. If the whole multitude should exercise such judiciary acts of casting out, and the like: then the woman must usurp authority over the man, contrary to the expresse command of the Apostle, 1 Tim. 2. 12. Therefore where ever the simple right of this power is primarily placed, the execution of this Church-regulating power concerns some, not all, Mat. 13. 17. *Tell the Church*: There is the Church plaintiff: to wit, the members, and the Church defendant: to wit, the Officers, that is, Ministers and others, as assistants. 1 For Ministers, Acts 20. 28. *Take heed to the flock over which the Holy Ghost hath made you overseers*- 1 Tim. 3. 4, 5. If a Minister knowes not how to rule his own house, how shall he govern the Church of

God?

God? 1 *Thef.* 5. 12. *Know them that are over you in the Lord,* Heb. 13. 17. And for others with the Minister to rule in the Church, as Governours, reade, *Rom.* 12. 8. 1 *Cor.* 12. 28. 1 *Tim.* 5. 17. *The Elders that rule well, are worthy of double honour.* According to which place, what was the practice of the Primitive times, we find affirmed by credible witnesses: We shall but read what is attested by, and translated out of *Origen*, who lived about 200 years after *Christ*: it was a known order in the Church to have another kinde of Presbyters beside, who applyed themselves to Preaching, that did attend discipline, whose place was to censure manners, to cast out offenders, and so preserve Sacraments pure, that with us the same care may be kept, let me beseech by these motives.

1 *For the Lords sake.* 2 *For the Churches sake.*
3 *For the Kingdoms sake.* 4 *For the Congregations sake.* 5 *For the Sacraments sake.* 6 *For the Saints sake.* 7 *For sinners sake.* 8 *For our own soules sake.*

1 *For Christs sake.* If we admit whom wee know unmeet to these holy mysteries; let us but think both what a great displeasure, and great dishonour it will be to *Christ*: displeasing, because it will pervert his gracious purpose to his people to have this peculiar to them. A speciall token of his love and care towards them above others he intended herein: and indeed the way of *Christs* love to them in this is admirable, to feed them with his own bloud, and to let others

Valer Ma-
ximus. lib.

7.

Chrys. ad
pop. An-
tioch.
Hom. 60.

Aeneas
Sylvius.
cap. 20.
Europ. A-
ven. lib. 3.
Annali.

famish. Wee reade of a man condemned to starve to death in a prison, his daughter getting leave to visit him once a day, so she brought nothing to eat or drink, she preserved him a long time unknown, by milk he suckt from her breast. Christ, that none of his members might starve, lets them have this breast to suck, but when it shall be drawn out to all, it lessens Christs affection, and alters his intention, who meant this milk onely for his own children: Because hee would not like some mother, saith *Chrysostome*, put out his babes to nurse, but suckle them, and bring them up to his own breast, yet neither so as to nurse others children. To suffer the known sons of *Satan* to suck at this breast, to sit at this board, is also a great dishonour to Christ. I have read of *Ingo* an ancient King of the *Draves* and *Veneds*, who making a stately feast, appointed his Nobles, at that time Pagans, to sit in the Hall below, and commanded certain poor Christians to be brought up into his presence Chamber, to sit with him at his table, to eat and drink of his Kingly cheer, at which many wondering, he said: *he accounted Christians, though never so poor, a greater ornament at his table, and more worthy his company, then the greatest Peer unconverted to the Christian faith: for when these might be thrust down to hell, those should be his consorts and fellow Princes in heaven.* And truly, a few poor Saints, they honour Christ at his Table, whereas multitudes of men great in wealth, and wickednesse, are but blemishes at this board, & spots

at

at this feast, *Jude* 12. O! for Christs sake suffer no such at this *Supper* of the Lord, It is reported of that renowned Mr. Fox, such was his zeal and love to Christ, that he would never deny any beggar that ask'd him an alms for *Christs* sake. This is the prevailing argument with God, be it with us.

2 *For the Nations sake.* There is nothing more provokes God against a people then prophaning his pure and precious Ordinances, when they shall not onely abound in what is filthy, but abuse what is holy, and be corrupt in the best things, then comes the fiercenesse of Gods fury.

There were two things in the old world that brought the destroying flood. *All flesh had corrupted his way, The earth was filled with violence,* Gen. 6. Corrupt in respect of Gods worship and service depraved. Violent in respect of injurious dealing between man and man practised: to grow corrupt in Gods wayes of worship, brings a flood. Venerable *Bede* in his Ecclesiasticall History of *England*, reports that about the year of our Lord, 420. The Brittons having been long afflicted by Irish, Picts, and Scots, God gave them great rest, peace and plenty, as had not been heard, but they more then ever contemned his word, prophaned his Sacraments, not onely the people vile, but the Ministers very loose in their conversations and ministrations, whereupon came a plague, that the living were scarce able to bury the dead: The Saxons of *Germany* who came first in for their help, broke

out upon them in blood-shed, drove them into a corner, and all this came, saith that reverend Authour, for their hatefull sins against Gods holy Ordinances? may we not reade upon the forehead of the late blood-sheds, that have been in this Kingdom, the guilt of Christs blood that lyes upon this Land through sinfull receiving the Sacrament? The judgements of God oft suit to the sins of men, that by the punishment we may know the offence. *Iosephus* reports that not long after the Jewes had crucified Christ on the crosse, so many of them were condemned to be crucified, that there was not place enough for crosses, nor crosses enough for the bodies that were to be hung thereon. O! let us herein prevent Christs second crucifying, not dealing out the Sacrament to such as to do it, will doe what in them lies. We reade the *Roman* Emperours strictly forbad the transportation of oyl, wine, and pleasant commodities to barbarous nations, lest they being drawn in, mischiefs to the state might follow. Let us not administer bread and wine, such precious things to prophane men, lest to the land worse yet follows.

3 *For the Churches sake.* To put out unmeet men at least from the *Table of the Lord*, is the way to make the *Church* beautifull, healthfull and fruitfull. This defaced the glory of *Nebuchadnezzars* Image, *Dan. 2.* that having a head of gold, it had feet of clay and iron: Shall the *Church* have a bright head and black feet, will not this be a blemish? Let us make much of the

the gold, and not mix therewith iron and clay : this will be the *Churches* glory, honour, and health. Evil men, saith one, are in the *Church*, as ill humours are in the body, when they are purged out, the body recovers health & strength, is eased and refreshed : So when such men are put forth, and cast out, the *Church* is much relieved and revived, becomes more able to bear and bring forth fruit unto God. The course God took with his Vineyard to make it fruitfull, *Isa. 5. He fenced it, gathered out the stones, and planted it with the choycest plants.* Gods Church must have a fence, else every swine comes in : the scandalous, those stones of offence must be gathered out, and Gods Saints, as choyce plants, set in place, and then we shall see good fruits.

4 *For each Congregation sake* : suffer not such men to sit at the Table of the Lord. *Achan* took the wedge of gold, and the Babylonish garment, whereupon it went ill with the whole Camp of Israel, think we what may befall the whole assembly of people, especially if we knowingly allow filthy sinners, to take the holy Sacrament : such as in the wayes of their wickednesse hold fellowship with devils, to have herein any fellowship with Christ and his people. O ! how abominable. *Cambden* reports of *Redwald* King of the East Saxons, that in the same Church he had two Altars, one for Christian Religion, and another for sacrifices to devils : if wee promiscuously receive good and bad to the *Lords Supper*, wee make as it were two tables

Zanch. E-
pist. lib. 1.
ad pro Pr.
3. de Exc.

bles in one Church : so farre as concerns Gods Saints : there is the *Table* of the *Lord* : so far as concern sinners, there is the table of devils : That the Apostle, *1 Cor. 10. 21.* pleads against Idolaters, learned Zanchy extends to all impenitent sinners, who are not : says he, to be brought in to the *Table* of the *Lord*, because they be not broken off from the table of Devils, lest God thereby be provoked, *ver. 22.* O ! how will it then provoke to turne the *Table* of the *Lord* into a table of Devils ? as all wicked ones may well be called, *John 6. 70.*

5 *For the Sacraments sake* : suffer not this, it is an honour to the Ordinance, to have here a *Table* of Angels, not of Devils : for vertuous men to be about the board of the *Lord* is a grace, as it was to *Solomons* bed to have a guard about it of valiant men, *Cant. 3. 7.* will not the presence of prophane men prove a prejudice to each part of this precious Ordinance ? so defile purity and deface beauty, as to occasion complaints both from creature and Christ. One brings in the creature groaning out their desires thus : O ! that we might ever serve such as are godly : O ! that our substance might be incorporated into Saints, that so wee might rise with them to glory, for if we be incorporated into sinners, we shall go in them to hell ; if we suppose the creature of bread and wine, so to moan and groan to be eaten and drunk by wicked men in their ordinary way, much rather may wee think it then, when they are herein elevated and raised

Utinam
substantia
nostra in-
corporetur
sanctis, ut
in iis ad
gloriam re-
surgat, non
peccatori-
bus in illis
enim re-
surgat ad
gehennam,
Cor. à la-
pide.

raised to a high and holy use : yea, and this a way to put Christ himself to an open shame, *Heb. 6.6.* and cause him to complain to have his Table crouded about, his holy Ordinance defaced by prophane men : so that as it was said, *Mat. 22.20.* whose image and superscription is this ? it may be applyed here, whose Ordinance is this ? *The glory, honour, and beauty of it is hereby lost.* One reading, *Mat. 5.44.* love your enemies, blesse them that curse you, do good to them that hate you, &c. broke out, either its not the Gospel of Christ, or we are but ill gospellers, when this holy Ordinance is abused and misused, we may say, sure it's not the Sacrament of Christ, or we no Sacrament-Christians, either it is not the Ordinance of Christ, or we no friends to Christs Ordinance, to let the lustre of it be darkened, and its beauty blemished by base and vile men.

*Aut hoc
non est E-
vangelium
aut nos
non sumus
Evangelici.* Whita.
*conc. ad
Cler. cant.*

6 *For the Saints sake* : suffer not such herein to be joyned unto them, to tye a living man to a dead man, hath been the judgement that some malefactors have been condemned unto, and it's a sad one. O ! let us not here in this case couple together Gods living Saints, and men dead in their sins, to bring in beasts to feed with men at the same board, doth not reason and humanity abhor it ? When we read of *Nebuchadnezzar*, and bruit beasts feeding together, hee was not as a man, but as a beast, so let Religion and Christianity teach us this, that to the *Lords Table* where the Saints eat and drink, wee do not admit

*Melius est
esse jumentum
quàm
comparari
jumento.*

admit such men, as the Scripture compares to beasts, *Psal.* 49. 12. *Psal.* 80. 13. It were better sayes *Chrysostome* to be a beast, then to be like a beast : men then that are so, are unfit to have society with Saints, at the *Supper* of the Lord : Its prophesied when the Church shall be restored to peace and purity, *Isa.* 35. 9. No Lyon shall be there, nor any ravenous beast found there, the unclean shall not passe there. but the redeemed of the Lord shall walk there, &c. God hath promised, *Ezek.* 38. 24. There shall be no more a pricking briar. nor grieving thorn about his people : let not us set briars and thorns among Gods vines, nor let them root in Christs garden among his flowers.

7 *For sinners sakes* : as wee tender the eternall good of their souls, suffer not this : to allow them liberty to the *Table* of the Lord, will but harden them in sin, and hasten them to hell, they will but embolden themselves to persist in sin, and think if they come to a Sacrament, thereby to satisfie all. It is reported of *Lewis* the second, that he used to wear a leaden crucifix in his hat, and every time he swore an oath, or did any villany, he would take it in his hands and kisse it : and then swear again the more impudently, and sin over and over the same with greater confidence. So wicked men strengthen themselves in their wickednesse, thinking how oft soever they do ill, if they come and receive the *Sacrament*, all is well, though thereby also they bring upon themselves swift destruction: so
that

that all such may well fear the receiving the Sacrament should prove to them as the gold of *Tholoffe* to them that took it, who all perished in the possession of it, the History of which *Possidonius* reports. *Ahab* would have *Naboths* vineyard, though he drew on himselfe the guilt of *Naboths* blood, but it was his ruine, 1 *King.* 21. men will have the Sacrament of *Christ*, though they are guilty of the blood of *Christ*, and draw down their own damnation : men presse to the Sacrament unprepared, as a horse unarmed rushes into the battel, but his death is so much the surer and sooner : suppose through the patience of *God* utter ruine is respited for present, and unworthy receivers deprived for a while, yet then some other dreadfull judgement betides them : *God* strikes them with hardnesse of heart, blindnesse of minde, worse then that wherewith he smote the sinfull Sodomites, when from all quarters they pressed to break into *Lots* house, and take the two Angels, *Gen.* 19. to prevent this evil do we our utmost.

8 *For our own souls sakes* : admit not unmeet men to communicate in these holy mysteries : that this may be the more effectual : Let us observe two things.

1 *The duty required of us.* 2 *The danger incurred by us.* The duty that the danger may be prevented.

The danger if that the duty be neglected.

We must herein either come under duty, or under danger : our duty is to give this blessed bread to children, not to dogs, *Mat.* 7.6. Give

not holy things to dogs, nor cast ye your pearls to swine, lest they trample them under feet, and turn again, and rent you. Here are persons of two sorts described, dogs and swine, matters of two sorts proposed, holy things and pearls, actions of two sorts prohibited, give not, neither cast, and reasons of two sorts rendred, lest they trample them under their feet, and turn again and rent you. Some by dogs understand Infidels and unbelievers, by swine sectaries and hereticks, by holy things the two Sacraments, Baptisme, and the Lords Supper: by pearls, the mysticall sense of Scripture, &c. Others by dogs understand men erroneous in their judgements and opinions: by swine, men vicious in their practice and conversations: by pearls Gospel cordials: by holy things, bread and wine in the Supper sanctified for a holy use, which we ought not to give to such persons upon those perils.

1 Of pollution to the things, lest they trample them under feet.

2 Of affliction to our selves, and turn again and rent you.

Wee read of two Donatists, who coming to Thipasa, a city of Mauritania, and entring where the Sacrament was administring, took the bread and gave it to their dogs, but those very dogs immediately growing mad, turned upon their own Masters, rending and tearing them with their teeth. God knows how sorely we may suffer from those sinfull men, to whom we give this holy Sacrament. We know the severe punishment cast upon

Opiat.

Meltuit.

lib. 2. cont.

parenianth.

cent. 4. c. 6.

upon *Eve*, who not onely herself eat the forbidden fruit, but in that she gave her husband *Adam* to eat thereof, *Gen. 3. 12, 16*. O ! let not us suffer sinfull men to sit and eat with Gods Saints at the *Table* of the *Lord*, lest thereby we draw down upon our selves much sin and sorrow, when despairing. *Judas* came making his miserable moan to the high-Priests : saying, I have betrayed the innocent blood, they sleighted him, answering, what is that to us? Looke thou to that : no, was it nothing to them? did not they give him money to doe it? If an unworthy receiver shall come trembling to us; and cry, I have betrayed innocent blood, shall we put it off with what is that to us? when we put that into their hands wherehy it is done, surely just blame abides us. If any man under the Law left his pit open, so that his neighbours beast falling into it, was harmed by it, he must be responsible for it : If we under the Gospel shall leave this Ordinance open to all, so that those who are more like beasts then men, come to it, and are prejudiced by it, must not we answer for it? Let us all upon whom this charge is laid, set our selves to the utmost to oppose the approach of such persons to the *Table* of the *Lord* : Come, let us up, and be doing, what is to be done, and those I reduce to two heads. 1 For matter wee must minde some actions. 2 For manner we must mind some cautions. The actions for matter we are to minde, are two.

1 *We must examine carefully.*

2 *We*

2 *We must determine faithfully.*

We must *examine* that we may determine, and we must determine when we have examined. We must *search* before we *censure*, and look in before we list out. Thus did God with fallen Adam, before he turns him out of Paradise from eating of the tree of life: he comes to him questioning of him, *Gen. 3.* Adam, *Where art thou? who told thee thou wert naked? Hast thou eat of the tree that I forbid? What is it that thou hast done?* and after he dooms him, and drives him out: before we cast any out of the Congregation, or put any from this bread of life, we are to examine exactly, to try the truth of things that we may be sure to binde those on earth that God will binde in Heaven, *Mat. 16. 19.* It is the observation of Cyril upon, *John 18. 12.* how the *Jewes* first took Christ and bound him, and after inquired the causes against him, &c. and ill pattern for us to follow: before we binde, let us beat out truth, and see if there be sufficient cause that require such a judiciary course, let us know what is not sufficient matter to warrant such an Ecclesiastick censure in these foure things.

1 Every *declamation* is not enough. Against some person there may be a flying report, a running noise we may not passe our censure upon. God heard a cry to Heaven of *Sodoms* sin, yet before he proceeds to judgement, read what he resolves: *I will go down now and see, whether they have done altogether according to that cry which is*
come

come unto me, and if not, that I may know, Gen. 18.

21. Every rumour will not bear out a censure: but let us examine and see, and so proceed.

2 Every accusation is not enough: there may not onely be a talk abroad, but one may come in and personally accuse another, yet that not sufficient to put one out, or presently by the Sacrament. It's not a mans justifying himself, nor anothers accusing him, that can well bottome this businesse; *Julian* who after proved the Apostate, one *Delphidius* accusing another before him, which he could not prove, the party denying the fact, *Delphidius* answers, if it be sufficient to deny what is laid to ones charge, who shall be found guilty? *Julian* answers, And if it be sufficient to be accused, who can be innocent?

3 Every imagination is not enough: not onely what is said by some others, but we our selves may suspect a man for such a matter, yet suspicion doth not warrant suspension, many things are which seem not to be, and many things may seem to us to be, which yet indeed are not: we may think both the guilty innocent, and the innocent guilty, therefore we must not casheer before we enquire, but be able to convince before we condemn.

4 Every aberration is not enough, no man will put his servant out of his family, or his son from his Table, for every small offence. There be lighter and lesser evils, whereupon in this case we cannot cast out little sins, doe make men li-

Q

able

*Culpa lata
Culpa le-
vis.*

able to great personall dangers, though not to these ministerial censures. The smallest sins that are unrepented of, idle words, and the like, will bring a man under the judgement of Christ, *Mat. 12.36.* though not this judgement of the Church, *Christ* for those will shut men out of Heaven, and cast them down to the devil at the last day: but we must not here-in shut Heaven against men, or deliver them up to the Devil for every error in judgement or practice, yet when evils grosser and greater be fiercely professed, foully practised, and fully proved, wee have just matter to conclude upon, and to exclude such sinners from society with Saints in this *Supper* of the *Lord*. The cautions which for the manner we are to minde, shall come forth in four things. Our putting here-in by, and casting out must be carried on.

1 With *deliberation*: beware that in such censures we be not precipitate to do any thing hastily, but see that our proceedings be well considered, & al our progresses prudentially poized. This Church-censure must not be like *Joabs* sword, which upon every motion was wont of it selfe to fall suddenly out of it's sheath, but deliberately drawn out by degrees. It's observable when God was to take the Prodigall into his house: he ran, *Luke 15.20.* When to turn *Adam* out of Paradise, he *walked on in the garden*, *Gen. 3.8.* his motion herein was more slow: we must not cast out or cut off, but gradually and with good advise.

2 With

2 With *detestation* : abhorring not the person of the offender, but the condition of the offence : not as it is said of one, *He hated the tyrant, not the tyranny* : but what vve do herein, be it vvith hatred against the sin, not the man. Not abhorring them that are evil, but abhorring that which is evil, *Rom. 12.9.* The Apostle in the former verses having spoken of gifts and governments in the Church, he then adds this, to guide the managing of all in a meet way, to love the persons of men unfainedly, but to hate the evil practices of men abundantly : Abhor that vvhich is evil. The Greek word imports extreme detestation, vvhich is aggravated by the composition, as *Chrysostome* observes, vvho also refers this 9 verse to those before, to order all therein prescribed : so *Rellock* also understands the verse.

Αποσυν-
γούτης:

Look likewise that vve detest that evil or any degrees thereunto in our selves, for vvhich vve contest against others : that vve suffer not any of that in our selves, which we censure in others.

3 With *moderation* : Beware vvhile vve pursue sinfull actions in others, vve be not transported vvith sinfull passions our selves : of vvra-
th and anger, but manifesting a spirit of meekness. The snuffers of the Tabernacle vvas made of pure gold : so Church-censures must be kept pure, burning vvith fervour, not blacked vvith anger, Let not us be so moderate as to let Discipline sleep, or therein to be slight, for so a moderation of censures, may prove the murdering

Sic vigilet
moderatio
ut non dor-
miant disci-
plina. Aug.

of sinners, not cutting off the gangreen-limb is the death of the man.

4 With *lamentation* : Beware that we be not hardened against men in our hearts, though we finde them hardened before us in their sins. We reade of a Judge that never pronounced a judiciary sentence of death, but tears fell faster from his eyes, then words from his mouth, when the incorrigiblenesse of men call by an Ecclesiasticall sentence to cut men off, and put them away from among us : it's not unmeet for the tears of our eyes to expresse the troubles of our hearts, and to let execution of censures be with expressions of sorrow, so shall we manage this matter meetly.

*Dilexi vi-
rum qui
cum cor-
pore solue-
retur, ma-
gis de statu
Ecclesiasticū
quam de
propriis vel
negotiis
angebatur.
Magde-
burg.
cent. 5.*

The civill Magistrate who is to reform abuses in worship, to keep pure the holy things of God, that all be carried piously and peaceably in the Church, is herein to bring in his help. I love the man, hee is more solicitous to reforme the Church, then to preserve himself, &c. says *Ambrase of Theodosius*. I have read of *Anastatius* the Emperour, how God shot him to death with a hot Thunder-bolt, because he was luke-warm for the Church, and not zealous to root out the Arrian party. That unmeet persons be put away from these precious things of God : let likewise the Magistrate be fervent. *Zanchy* in an Epistle to Prince *Frederick* the third, does much quicken his zeal, and beseech his assistance in this : God turning Adam out of Paradise, did not onely set Cherubims at the garden, to keep the tree of life, but also

a flaming sword to turn every way, Gen. 3.24.

The Christian Magistrate is to be a nursing Father, and a nursing Mother to the Church and Children of God, *Isa.* 49. 23. Now a great part of the nurses care is to see to the food of the childe, that the childe have its fitting food, and that which is good and wholesome, and that dogs come not in to eat up the childrens milk. The Christian Magistrate is to feed the Church imperatively, and causatively by requiring others so to do; he is to command that the breasts be drawn out for the children of the Church to suck, and to forbid, that no black mouths be laid to this blessed breast; Three *Tables* he ought to be a careful keeper of, the first and second *Table*, and a third: to wit, the *Lords Table*: that Gods Olive-plants may peaceably sit about it, and wicked ones debarred from it: if hee ought to extend his care, that the first *Table* be well kept, then the last as a branch of that: must he not suffer such as would advance a breaden God, and may he endure such as abuse the bread of God? must he be against those who blaspheme the Name of the *Lord*, & not against those who prophane the *Table* of the *Lord*? doth hee well to remove Crucifixes out of the Church, and shall he let crucifiers alone in the Church? Sons of *Belial*, who as much as in them lyes by a sinfull receiving, crucifie the *Lord* of life. The care and courage both of *Magistrate* and *Minister* is no more then need in this matter, If Church-Officers be defective in their duties, the *Magi-*

Magistra-
tus si malus
tentator
tus est.
Si bonus
nutritor
tus est,
&c. Aug.
serm. 6. de
verbis Do-
mini. Sec.
Mat.
Cu, q, os u-
triusque
tabulae.

Deficiente
conjuncti-
one magi-
stratus po-
test aliquod
Ecclesia
extra ordi-
nem facere
quod o. di-
natie non
potest; &
deficiente
Ecclesia à
suo officio
potest ma-
gistratus
extra ordi-
nem procu-
rare ut Ec-
clesia ad
officium re-
deat, &c.
Jun. Ani-
ma. in
Bellar. de
concil. lib.
1. cap. 12.
no. 18.
Nulla est
res tam Ec-
clesiastica
quin ali-
qua ratio-
ne pertine-
at ad iuris-

strate must put out the more vigour and valour to preserve the Ordinance pure: as if the *Magistrate* be remisse, the Church-Officers ought to be the more active to beat back Sacrament abusers, and if in this either withdraw their duty, the other must stir the more extraordinary. But a mutuall conjunction is most excellent.

The work is great, yet might there be this two-fold union, no doubts, nor difficulties should make me despair: to wit,

A union of power.

A union of spirits.

As the two milk-kine went together the same way to carry on the *Ark* of God: so if these two, *Magistracy* and *Ministry* goe together to help on the government of *Christ*, and this needfull discipline which concerns the Sacrament: if hands and hearts may joyne in this, how well will things be? let not one put it off to the other, but both concur as the cause requires, which will be well pleasing to *God*, and profitable to the *Churches* of *Christ*.

I proceed to persons more private, of whom there is also somewhat required, that this pure and holy *Ordinance* may be kept up, and carried on in its purity and holinesse, that unmeet men may be removed, and good Discipline promoted, their duty I reduce to two heads.

1 They are to give their free consents.

dictio nem magistratus nec ulla causatam secularis, modo ab Ecclesie membro preste ut quin quatenus observantiam erga Deum respicit, pertinere possit ad Ecclesiasticam gubernationem. Ames. Medi. Theol. lib. 2,

2 They

2 They are to make their just complaints.

Their free consents they are to give when by *Church-officers* there is an execution of due censures, and indeed the averfeness of people hereto, may much prejudice the practice of discipline herein. *Augustine* writing against the *Donatists*, sayes, that in some *Churches* the body of the people was so corrupt, that they would not assent to the execution of censures, which hindered the casting out of offenders, but herein peoples forwardness may prove a great furtherance. *Cyprian* writing to *Cornelius* a Roman Bishop, declares how ready the people were to approve the excommunicating and casting out of the *lapsi*: those in time of persecution had fallen from the faith, though very loth to yeeld their consents for the receiving of them in, though they professed repentance.

Zanchy speaking of that question, by whom excommunication is to be exercised among other things, in answer, compares the government of the *Church* to the Roman Common-wealth, which had the *Dictators*, the *Senate*, & the *Quirites*, the most difficult things were determined by the former, with the consents of the latter: and he shewes that the *Church*-government in respect of *Christ* is a *Monarchy*, in respect of the *Presbyters*, censuring an *Aristocracy*, and in respect of the people consenting a *democracy*, which in the case he concludes requisite. *Pareus* proposing some conclusions concerning the same censure in the *Church*: sayes, that though the

Zanch. de redemp. in pace. 4. lib. 1. pag. 356.

Pareus. de Excom. par. 5. & in 1 Cor. 5. Muscu. loc. com. de ministris

u rbi Dei in tit. de potestate ministrorum pag. 377.

Hoc addo
illam esse
legitimam
in excom-
municando
homine
progressio-
nem, si non
soli seniores
sed etiam id
faciant sed
approbante
Ecclesia in
eum modum
ut plebis
multitudo
non regat
actionem,
sed obser-
vet ut testis
& custos.
Institu li. 4.
Qui proxi-
mi mala
conspiciant
& silentio
pretereunt,
quasi con-
spectis
vulneribus
a se non me-
dicaminis
fabriva-
bunt.

Pastors and *Presbyters* for order sake, are to have the chiefe place, yet they must call on the Congregation for their concurring consent. So *Musculus* in his common places speaks much to this purpose. The people do greatly fail in their duties, when they withdraw their consents, especially when things be put to the vote. The Saints are said to judge the world, 1 *Cor.* 6. 2. In that they shall be as witnesses, assisters, observers, approvers of the judgement, *Christ* shall passe at the last day, and *Calvin* sayes well to the case: The people are not by the multitude to overpower any just proceeding against offenders, but what the *Elders* orderly do, they are to attest, and approve, and thereby also the judgement is theirs: and private Christians must consent either to the casting out, or to the coming in of offenders, to consent to their admittance is sad: The *Jews* stoned *Steven*, but *Paul* stood by, and consented to his death, *Act.* 22. 20. Wicked men herein crucifie *Christ*, and others consent to his death, who will not consent to restrain them from that which is the cause of his death, Yea, 2 People are to make their complaints and to call for just discipline, *Isa.* 59. 4. When they see or hear of foul offences, not to conceal them, but seek their redresse: *Augustine* speaks well, they that see their neighbours sins, and are silent, and so no censure take place, is as if they should see ulcerous sores, and withhold the use of meet medicines.

Hereby also they pull upon themselves the burthen

burthen of other mens sins, *Lev. 5.1.* If a soul sin and bear the voyce of swearing, and is a witnesse whether he hath seen it or known it, if hee doe not utter it, then shall he bear his iniquity.

If a man hear words of treason against a Prince, and discovers it not to some Magistrate in 24 hours, himselfe is judged guilty of treason, what then to conceal words of blasphemy and treason against the most high God, *Prov. 29.14.* *Who so is partner with a thief, hates his own soul, he heareth cursing, and bewrays it not, Mar. 1.* Its a sin to be an ear-witnesse of blasphemy, and not willingly bewray it.

2 That hee which is silent, makes himselfe partner with that sinner whom hee so conceal-eth, *Lev. 29.14.* Before the blasphemers was stoned, all that heard his blasphemy, were to come and lay their hands on his head: Why? sure to discharge themselves of that guilt, which else they had contracted by hearing of him, if they had not declared against him. Ever mind that Gospel command, *Mat. 18.17.* Tell the Church, Inform Church-Officers of Church-offenders.

Christians that will quit themselves as becomes them, must be carefull herein, otherwise themselves will suffer. Here may a great question fall in, *viz.*

Quest. How a prophane person present at the Sacrament doth defile and infect others? To which I answer.

Not physically, but morally, not the bare presence of sinners with us, but the prevalence of some

some sin upon us : two things attend sin, *fault* and *filth*, *blame* and *blot*, where there is *fault* there followes *filth*, and where there is *filth*, there is first some *fault*, whereof the defiled party is guilty: as now when prophane persons partake in the Sacrament, godly Christians who communicate, may come in fault, and under guilt two wayes.

Efficiently.

Deficiently.

1 *Efficiently* : When they say or doe what they ought not in reference thereunto, as if in their mindes they approve their presence, much more if with their mouthes they plead for their admittance ; speak, ye urge arguments that may make for such promiscuous mixtures, and lay down what may encourage the coming hereto of carnall men without any disciplinary difference : this contracts guilt, and then

2 *Deficiently* : When private Christians neglect to say and do what they ought.

In this case, consider there is a fourefold duty required of particular Christians, which if they discharge they come not under any fault or guilt, let who will be present, but if they fail of those duties (I do not say failing) therein they sin, and therewith are defiled.

1 *Duty* is towards the *sin* it selfe, of such mens partaking : that is, to dislike it, and in their hearts to hate it : *I hate the work of them that turn aside* : sayes David, Psal. 101.3. *it shall not cleave to me* : as if he should say, If my heart
rise

rise not against such sins, if I should not dislike and hate them, some blot would cleave to me, but now not.

2 *Duty towards God*: to pray and mourn in praier for the presence of such men at this precious Ordinance: *Mary* the mother of *Christ*, his *Disciples* and friends saw *Christ* despitefully used, and crucified on the crosse, yet it was no sin of theirs, no evil cleaved to them, for it grieved their hearts: and so when Gods *Saints* doe sorrowfully lament the sin of such as crucifie *Christ* at his *Supper*: there is no defilement fals on them, they are free and shall receive signes of favour, and Gods marks of mercy, *Ezek* 9.4.

3 *Duty towards such miserable men* as doe in their prophaneesse approach the *Table* of the *Lord*: that is, to exhort, admonish, reprove them, *Eph* 5.11. *Have no fellowship with the unfruitful works of darknesse, but rather reprove them*; implying strongly, that if there be a reprovng of them, there is no fellowship with them: and so there is no infection by them.

4 *Duty is towards Governours*: to wit, to inform them of such offenders; thus the *Christians* in *Corinth* and *Thessalonica* did inform the *Apostle* of such in those *Churches*, *1 Cor* 11. 28. *2 Thes* 3.11. Let these duties be observed, and you are free. *Beza* excellently in this case con-

cludes

cludes, that let wicked men be present at the Sacrament, yet *Gods* Saints become not filthy because not faulty, having done their duty, they are not guilty: no sin, no soil.

Having complained to *God* and men against offenders, and in their places done to the utmost to keep off such unmeet men, there is no sinne whereof they are guilty, nor soil wherewith they are filthy. Those in authority that will not discharge their duty, must bear the blame, and wear the blot: prophane men are to be put by, and cast out, yet if to do it be not my Office, it being not done, it is not my offence.

The *Apostle* tels the *Church* of *Corinth*, that the incestuous person let alone, would be as a little leaven to sour the whole lump, 1 *Cor.* 5. 7. If we suppose a present infection upon the *Church*, then it was thus. The *publike-Officers* were defiled because they had not put away that wicked man from among them. The *private-members* were polluted, because they had not mourned, or made meanes that hee which had done this deed might be taken from among them, *verse* 2. so that if private *Christians* doe not complaine, & seek the removall of unmeet men, then thereby they are defiled, but if they mourn to *God* and men, that such may be taken away, however they are free, both from fault and filth: if wicked ones be with them at the *Table* of the *Lord*, they are not thereby defiled. It is not the naked presence of prophane men can, herein pollute the people of *God*, for if that alone

lone were infectious, these things would follow.

1 It would be so in one Ordinance as well as in another : it would be as hazardous to have them present at the hearing of the Word, as at the partaking of the Sacrament.

2 It would be so by one sinner as well as by another, it would be as prejudiciall for a close hypocrite to be present, as another wicked man. Then the presence of *Judas* at the first administration cast defilement on all the Disciples, whereas supposing him present, we will not think all them defiled thereby. When *Judas* with the rest were altogether at Supper, *John* 13. *Christ* saith unto the disciples, *ye are clean, but not all*, verse 10, 11. The unclean one, made not the rest unclean.

3 It would be so at one season, as well as at another : how should *Gods* Saints ever meet vvith any safety or security, if the sole presence of any one unsanctified man should alway prove such a prejudice ?

4 It vvould be so to one *Christian* as well as to another, harm hereby to him that hath been most diligent in his duty, as vvell as to him that hath been most remisse, but let private persons be perswaded to pursue their duty, and they shall escape all danger. Execution of *Church-censures* is not to be by any private member, or single Officer. *I would they were cut off that trouble you*, saith *Paul*, *Gal.* 5. 12. He did not undertake to doe it alone, *1 Cor.* 5. 4. *When ye are gathered together, and my Spirit, in the Name, and with*
the

the power of Christ, to deliver such a one to Satan. Let us each go as far as vve can, if others vwill not concurre, vve leave the sin at their door.

Against this course, severall objections lye crosse, which I shall in the next place seek to remove.

Object.

Object. Though men have been wicked and prophane, yet suppose they come and professe their repentance for sin past, and promise amendment for future, must not such be received to the Supper of the Lord? Yes, sure.

Ans. w.

Ans. w. 1. Suppose they have been prophane and yet professe no repentance for any evil past, nor promise any redresse for future, but stand as stocks and stones. stupid and senselesse, miserable men, not commiserating their immeasurable misery, vve may therefore mourn for them, because they cannot mourn for themselves: As once Jerome condoled the obdurate condition of Sabianian. Sure such must not be received to the Supper of the Lord, much lesse men resolved in their sinnes.

*Hoc plan-
go quod te
non plan-
gis. Hier.
Tom. 1.
fol. 231.*

2 Suppose such professions and promises as now they may make, have from them by former experiences ever proved false and fruitlesse, must we still trust bare words? God hath cast them down by sicknesse, they have said as much to get off of that bed, as now to get in to this board, to come out of that trouble, as now to come in to this Table; How sorry they had sinned? how resolved to reform? As when Nebuchadnezzar besieged Jerusalem, the Jews promised

sed to set their servants free, but no sooner had the King removed his siege, but they bring back their servants to bondage, *Jer.* 34. 10, 11. So when God hath laid siege to them by some close affliction, they have professed fair, and promised much, but the siege once raised, they have returned to their wonted wickednesse, who would believe such lying words?

3 Suppose they *professe* and *promise*, yet in their professions and promises, they manifest monstrous Ignorance, and thereby are found unfit; They *professe* repentance, but cannot tell what repentance is: they say they are sorry for sin, and yet can give no account what sin is, or what God is they have sinned against, they promise amendment for future, ignorantly taking it for grant, they can either by their owne power amend, or procure power from God at their pleasure. *Luther* reports of one *Staupitius* a German *Divine*, that he oft promised God, and vowed against a particular lust, but was as frequently foiled: he after discovered, how being ignorant of his weaknesse to perform all his promises, had beene passed in self-confidence, &c. whereupon he miscarried. Carnall men in their making promises to reforme their whole lives: we may easily finde how grossely ignorant, and so self-confident they be, how little they know of their owne infirmity, and inability to any good, &c. how they know nothing of fetching grace by the way of the covenant of Gods grace in *Christ*: So while we should let them in for
their

their promises, we must keep them out for their ignorance, this being more foul then the other fair.

Aug. conf.
lib. 8. cap.

7.

Malebam
expleri,
quam ex-
ingui.

4 Suppose sinfull men *professe* and *promise*, yet in their open protestations, they have their secret reservations, they sometimes say well : but O ! that there were in them such a heart, *Dent. 5. 29.*

Such men in their *professions* and *promises*, are like *Austin* once in his supplications and prayers : he acknowledges he prayed against concupiscence, but with a fear, *God* should hear him in his prayers, and that secretly hee desired rather to fulfill his corruptions, then *God* fulfill his petitions ; so they promise, but with feare, *God* should hold them to their promises , *professe* their repentance , but are affraid *God* should force them indeed to repent, their hearts still go after their wickednesse : so that what ever is uttered, untill their condition be altered, there is but little weight in such words, whereupon to accept them to the *Supper of the Lord*.

5 Suppose they so *professe* repentance, and *promise* amendment, as according to the rules of the Word they may be judged indeed to repent, to be ingenious, and reall, then they ought not to be kept back : yea, if for any scandall they stand excommunicate, they ought to be absolved and received into this communion of *Saints*, as soon as such repentance appears.

I have met with a story, and it is a sad one : *Dionysius* Bishop of *Alexandria*, writing to *Fabius* Bishop of *Antioch*, reports of one *Serapion*,

a man who a long time lived (*viz.* in the Church of *Alexandria*) without blame, but after in persecution denied the faith, yet at length was sorely afflicted for his sin, made mournfull complaints, entreated to be received to the *Supper* of the *Lord*, with sore and bitter cryes, but none gave ear, and being still kept off, the old man falls into a dangerous disease, and for some days lay senselesse, but then coming to himself again, O ! how he weeps because he had been denied the Sacrament of *Christ*, yet with sad blames of himselfe for his sin, he gives up the ghost, and dies. God forbid if men be sincerely sorrowfull, and seriously minde amendment, that they should be refused from the *Table* of the *Lord*: nay, wee shall rather encourage their coming, and glorifie God in them.

*Vid. Euseb.
lib. 6. cap.
43.*

Object. Though men have been vile and vain, yet let them come to this *Table*, God can in a moment change their hearts, and so make them meet for the *Supper*.

Ans. 1. Wee doubt not of the power of God, but that God can in a moment make a mighty change upon the hearts of the most miserable men, yet that God then will do so, what warrant to expect it?

Ans.

There is a twofold power of God.

Absolute and *Actuall*.

By the former God is able to do all things.

*Scaliger.
Exercita.
365. sect. 8.*

By the latter hee doth no more then agrees with his Will, for his Will and power hold equall pace: neither are these two properties in

*Voluntas
ejus, potestas
ejus.*

R

God,

Zanch. lib.
3. cap. 3.
de Nat.
Dei.

God, as those *two* disciples of *Christ*, going to the sepulchre, one out-running the other, *John* 20. Now that wicked men may come to the *Lords Table*, and that *God* will there by his power, make such a present change ; What ground to expect it ?

Neither do I speake here but of *Gods* operative Will, which ever concures with his actual power, and that these should then meet to effect this matter in a moment why should wee think ? considering these things.

1 *God* reveals no hints of such a thing in his Word, which is the transcribed copy of his Will, and the ordinary rule of his works.

2 The common course of *Gods* workings towards the creature have not been ordinarily instantaneous : *God* could have made the world in a moment, but he took six dayes to do it in. *God* could expedite all his pleasure in an instant, both in us and for us, but hee takes time to accomplish his purpose.

3 State-right the case of carnall men in this mighty and marvellous change, how wide the terms are asunder, to bring from nature to grace, from death to life, wherein *God* usually goes by degrees, as the subject whereon hee works is made capable to receive his impressions. *John* 16. 12. Men, the worse they are, the longer settled in sinne, the more they oppose grace, and are crossely indisposed thereunto, the more slowly comes in, and goes on the great work of *God* in the change of their estates.

In

In naturall generations : the more vast the creature, the more flow the production, an *Elephant* ten years in the womb : for a man grown up great and grosse in sin and wickednesse, yet to have such a good change all of a sudden, is a rare wonder. *Christ* when hee raised *Lazarus* from death to life, that had lien but four days in the grave, he groans, and over the grave hee groans againe : *Lazarus* comes not presently forth, *John* 11. and shall men who have lien many years rotting in their sins, have such a sudden resurrection? I remember a question *Austin* propounds, whether they whom *Christ* shall finde alive at the last day, shall not die at all : or in their passage to *Christ* in the air, die and instantly live againe? In answer he inclines to the latter : saying, such have their death, and be again with a marvellous celerity revived, but this seemes otherwise, *1 Cor* 15. 51. and so truly to think of men dead in their sins, yet in the day of a Sacrament: with a sudden celerity, to be made so alive by grace, as to meet *Christ* aright at his *Table*, is a mistake.

4 A wicked man at the *Table* of the *Lord* is out of his way, and out of *Gods* way too, viz.

Wherein *God* ordinarily works that mighty and marvellous change. for that is the way of his Word, wherein by the effectuall energie of the Spirit of grace, *Christ* is formed in the soul, and the soul transformed by beholding the glory of the *Lord* in that glasse, *2 Cor.* 1. 18. and therefore to admit a wicked man to the *Table* of

the *Lord*, looking there for such an instant change to be wrought by *God* as to make him immediately meet for the *Lords Supper* is senselesse; but

Lastly, To make men meet for the *Table of the Lord*; there must not onely be something done in them, but by them: as there is work for *God* to do in men, so there is work for men to do towards *God*: now though *God* can do his work in an instant, yet men to doe their work must have a time, as to examine themselves with reflects upon their sinnes, to stir up soul-humblings and hungrings, &c. which they must doe who would receive this *Supper* awright: there must not onely be some workings of *Gods* grace in the man, but some co-workings of the man by the grace of *God*, which will require time: some seeds, habits and principles of grace, *God* may instantly cast in: but for a man to act from those principles, and to draw out the due exercise of grace for a meet communicating, is not so easily or instantly done.

Object.

Obj. Et. This casting out and keeping men off from the *Sacrament*, will so provoke them, as may occasion sad tumults and troubles, and cause discords, disturbing the peace of places and persons.

Answer.

Answer. 1. Rather then any thing should fail or fall of the kingdome, glory, and government

Potius quàm ali-

quid rēgnare gloria Christi decedat: ruat non solum pax sed cælum & terra. Melius est dissidium pietatis causâ ortum, quàm vitiosa concordia.

of

of *Christ*, let not onely peace go, but *heaven* and *earth* goe too : sayes *Luther*, and better is dissention for piety and purity sake, then corrupt communion and concord sayes *Hierome*, when *Christ* was born, *Herod* and all *Jerusalem* was troubled, *Matth.* 2. 3. should not *Christ* therefore have come ?

2 Why should any be provoked, when this course is not till mens owne wickednesse procures it unto them ? *Christ* whips the buyers and sellers out of the *Temple*, but the whip was made of their own cords, brought in to tie their beasts with, *Iohn* 2. 15.

Men put forth for their sinnes, must blame themselves. It's storied of *Apollidorus* the tyrant how hee dreamt that the *Scythians* came and pluckt him out of his bed, pulled off his skin, and cast him into a seething caldron, where his own heart cryed to him. *Thy selfe is the cause of these thy sufferings*. If men be put out, what they suffer is of themselves. Being their owne sin is the cause, they should take it penitently, and it being the just punishment of their sinne, they should take it patiently; *Lam.* 3. 39.

3 If wicked men will be hereupon enraged, they shall thereby add sin to sin. It's their sin to need this censure, and its their sin next, not to submit to this censure, when they need it : as one to *Oecolampadius* said of the Gospel of *Christ*, so should each one say of the Discipline of *Christ*. *Let it come, let it come, and we will submit, if we had hundreds of necks to put under.* On the contrary

Veniat, veniat verbum Domini & submittemus illi sexcenta st. nobis essent colla. Bat-das. minist. Ger. in Ep. ad Oecolamp. 2.

contrary, sure such as in wrath rise up against it, whatever troubles to others they cause, it will be to themselves in the close, as *Sampsons* foxes who set the Philistian fields on fire, themselves perished probably in the flame, *Judg.* 15.4.

4 It is farre better to occasion wrath in the bad, then grief to the good. Let men in their wickednesse be received to the *Supper* of the *Lord*, and we thereby cause a double sorrow to *Gods* dear Saints: its their sorrow to think of the sins such men have committed, and it is again their sorrow to see such men admitted in their sins. We may suppose one sort will be displeased: better offend many bad, then one good, *Mat.* 18.6. *He that offends one of the least that believes in me, better a milstone were hanged about his neck, and he drowned in the depth of the Sea:* From the Greek its aggravable more fully, importing, such a milstone, not light and little, that a mans hand can turn, but one so great and heavy, as requires the strenth of a horse to stir it, yet better to have this hung about a mans neck and drowned therewith, &c. then to offend the meanest member of *Christ*.

5 While we avoid provoking of men, and occasioning troubles from them, wee shall be sure to provoke *God*, and cause worse troubles from him: yea, hereby we may come to suffer sore both from *God* and men. Wee read of the *Jewes* in *Constantines* time, when they sought to bring in their ceremonies *Christ* had cast out, and to build up their old *Temple*, the *Lord* had thrown

ΜΥΛΟ
ὄνυξος.

Chrys. in
orat contra
Iudæos.

thrown down : the *Emperour* with his Army, slew many, and made slaves of the rest : yet after in *Julians* time attempting the same, worse befell them, *God* fought against them from Heaven, flung balls of fire that broke their work, burnt their tools in their hands, and coats on their backs.

Amb.lib.5.
Ep.29.

If we yet will bring in such persons or things to corrupt the worship of *God*, as are begun to be cast out, and build up old customes in corrupt communions, that are in part thrown down. though a sword be already upon us, yet more misery may remain even from men, if not far worse for *God* to fight against us, to fling hell-fire from Heaven into our hearts, to have controversies with our consciences, if not with our kingdome, to set them in a burning flame will be fearfull, better the fury of men fall upon us in the discharge of our duties, then the anger of the Lord, in the neglect of the same.

Gehennam
de caelo mis-
sit. Sal. in
Gen.10.

24.

Object. O but there are many bad, and we are but few, how shall we dare to debar them?

Object.

Ans. 1. Are they many? The more harm and hazard for them, to be at the Sacrament : one dead fly marrs the oyntment, one *Achan* troubles all *Israel*, what then to have a box full of flies? a camp full of *Achans*? multitude of sinners is the magnitude of sin.

Ans.

2 Are they already many? If they be indulged and let alone they will be more : when wee see heaps of weeds and nettles in a garden, we pluck them up, lest seeding and rooting they more en-

crease: let these alone and our Congregations will become like the sluggards field, *Pro. 24.31.* Nettles covering the face thereof, and thorns thick in every corner.

3 *Are they many?* There may be the more hope by our fervent and faithfull endeavour in this Discipline to do good to some: though among many its likely there will be those vvho thereupon will be hardened in their sinne, and more desperately enraged: yet some other thereby may be humbled for their sinne, and effectually converted: that as he said, If I had not perished I had perished; so some man may say, If I had not been cast out, I had been cast out: If I had not been delivered to *Satan*, I had not been delivered from *Satan*: thus where there be many sinfull, we may the more hope hereby, to be a means of much good to some, which is the end of such censures, *1 Cor. 5.5.*

4 *Are they many?* Yet there be more with us, then against us, as *Hezekiah* quickned the courage of his servants, when a numerous host of *Assyrians* came against them, *2 Chron. 32.7, 8.* *With us is the Lord our God to help us:* and one *God*, is more then many thousand men. *Iosephus* reports of *Herod* the King, that in a speech hee once made to his Army, hee had among others this quickning Passage: Perhaps some of you will say, That right is on our side, but the greater number on the other side. Ah! how unworthy is such an expression of my followers, for those with whom justice is, with those also
God

God is; there neither wants multitude nor fortitude. Think wee in this case how *Christ* for our encouragement sayes the same to us, and bids us set on *God* against many thousand sinners.

Object. But they are great men that offend, and are unfit, and how dare we put them in this, by? *Object.*

Answ. Be they great men, sinning, the greater is their sin, and the more harm is thereby done. *Answ.*

In a word, if the least letter be blotted, its the lesse legible, but if the vowels therein be defaced, its all marred. Great men sayes *Augustine* in the world, we as vowels in a word: if they be blurred with sin, the more mischief is done, the more meet to be restrained, the more cause to keep them from the *Table* of the *Lord*. *Aug. de civ. Dei. li. 4. cap. 3.*

2 *Are they great?* This may be a meanes to make them good, and O! how great will that good be, when greatnesse and goodnesse meets. The good examples of great men are to others as the party-coloured sticks to *Jacobs* sheep, *Gen. 30. 39.* causing them to bring forth the like. Let us herein what ever men be, take the course *Christ* hath appointed, powerfull it may prove for the good of the greatest men, vvhoo being themselves good, may occasion much good in many others.

3 *Are they great?* There hath been as great as they kept off in the present case. *Ambrose* in this stoutly withstood the Emperour *Theodosius*, he pressing that he might partake, excusing his own foul fact, by *Dauids* doing the like, to which

Qui secutus es errantem sequere penitentem. Theodoret. Hist. lib. 4. c. 17.

which *Ambrose* replies. Thou hast followed *David* transgressing, follow *David* repenting. and then think thou of the *Table* of the *Lord*.

*Nihil est
tentatio vel
universi
mundi &
totius in-
ferni in u-
num con-
flata, ad
eam quā
Deus con-
trarius ho-
mini poni-
tur.*

4 *Are they great* that will be offended, if they be refused? There is greater then they that will be incensed, if they be received: Better displease mighty men then an All-mighty *God*: *Luther* hath some such like expression as this. If all the troubles of the whole world, and all the powers of Hell were mustered together against us, it were nothing to this, to have the great *God* become contrary to us.

5 The greater the men be, the greater will all our zeal appear to be for *God*, while wee withstand them, and herein protest against them; a little fire will fasten upon straw, and small sticks, but a great fire seizes on the greatest blocks.

Lastly, Wicked men being many and mighty, the more need of united strength against them, all in office to agree in a close accord: Magistrate and Minister conclude as *Joab* and *Abisbai*, 1 *Chron.* 19. 12.

Object.

Object. But they are my kinde neighbours, and good customers, I am loth to appear against them.

Ans.

Ans. 1. See if you can aforehand prevent publike censures, by private admonition.

1 Better hazard a good customer, than hazard a good conscience, peace in thy heart will be better than pounds in thy chest.

3 They are not kinde and good to thee if they would have thee neglect duty, and so sinne for their lake.

4 If they be kinde and good to thee, be thou so to them, are they kinde and good to thy body and outward estate? be thou kinde and good to their souls and spirituall estates.

If to a Sacrament thou sufferest them to come in their sins, and thereby damn their souls, art thou kinde and good to them? nay, is not this great unkindnesse? wilt thou so serve a friend? *Better is correcting mercy then sparing cruelty,* saith Ambrose.

5 Thou mayest not. as thou fearest, hereby loose them, but gain them rather, that by this they may become better neighbours and friends then before, and a day may come, such a one as thou now hold'st back, may say to thee, as once David to Abigail, 1 Sam. 25. 36. Blessed be God, and blessed be thou, and blessed be thy advise which kept me from being guilty of Christs innocent blood. Let the righteous so smite mee: *The wounds of a friend are better then the kisses of a foe,* Psal. 141. 5. Prov. 27. 6.

Object. But if I say or doe any thing to keep such off from the Sacrament, it will be accounted malice spite and hatred.

Ans. 1. Eccles. 11. 4. He that observes the wind shall not sow, and he that regards the clouds shall not reap. He that meditates discouragements, neglects duties: But

2 If thou sayest and doest nothing in this case, the wicked will make an ill construction, they will conclude you are like to them, and like well of them, as Psal. 50. 21. *These things,* saith God to the wicked: *Thou hast done, and I kept silence,*

Qui phre-
neticum li-
gat & qui
lethargicū
excitat am-
obus mo-
lestus sed
ambos a-
mat & ve-
re amicus
est. Aug. de
vir. Dom.
Serm. 59.
Melior est
misericor-
dia puniens
quā crui-
delitas par-
cens.
Correption-
es amici
gratæ sunt,
aculeos ha-
bent, dolo-
rem non
habent;
compungi-
mur censo-
rius sed de-
lectamur
benevolen-
tiis.
Ambrose.
Object. 1.
Ans.

and

and thou thoughtest I was altogether such a one as thy selfe, but I will reprove thee, &c. So doe you appear against them lest they so conclude.

3 Better they charge you with malice and hatred of them, then God with love to them, and helping of them in their wicked wayes, 2 Chron. 19. 2. O ! saith the Seer to Jehoshaphat when he had compiyed with Ahab : Shouldst thou helpe the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord. A wicked man, as a man, is to be loved, but as wicked it's meet to hate him : It ill becomes any to be wicked, and it will worse become you any way to defend their wickednesse, which you doe vwhen you omit your duty, and will not declare or proceed against them.

But to prevent such a charge of malice.

1 Neither say or doe more against one than another, but be impartiall against all : spare neither friend nor foe.

2 Doe not make too much haste, before there is just cause, nor delay too long when the cause is just : When a matter hath lien long unquestioned, or uncomplained of, and after brought out, it's more suspicious of spite, therefore act timely herein.

3 Doe all you can, in all other offices of love to them, & friendly courtesies for them, though in this you are against them. and for your owne satisfaction do this ail in love: complain in love, and do not seek private revenge, in publike censures ; Jehu's fault in this was foul, Hos. 1. 4. and

when

*Noli frater,
noli obsecro non te
deceat nisi
aliquem
forte deceat : si
tamen quicquam
deceat malos
meritum
certe non
deceat de-
fendere
optatum
in malis.
Aug. Ep.
168 ad E-
merit.*

*Sive clames,
dilectione clames,
sive corrigas,
dilectione
corrigas ad
disciplinā:
siant omnia
distantē
charitate.
Aug. in
Iohn.
Tract.*

when your own hearts can witness what bowels of compassion you bear to them, minde not what contrary clamours are made by them.

Object. But I shall be accounted a busie body, let me onely informe against them. *Object.*

Ans. Better the world account thee a busie body, then God and his Church esteem thee an idle body, that will not act any thing towards the publike good. *Ans.*

The just reproach of a busie-body you shall not need fear, onely observe these Rules.

1 Do not stir thus for every small matter, but what is grosse and scandalous, *Eccles. 7. 21.* Take no heed to all words spoken, &c.

2 Do not strive for a publike penalty till thou see'st private means prevails not, *Mat. 18. 15, 16.* Then Tell the Church.

3 Do not move further then the compasse of thy own place, let thy oars row within thy own boat, not busie in other mens matters, *1 Pet. 4. 15.* Keep within thy own orb, and therein with all agility act to the utmost. No element we say is heavy in its proper place : let no Christian, publike or private, move heavily in his owne place or station, but bestir your selves for God in this case of *Christ*.

1 Pet. 4. 15
ἑαυτοῦ
ἐν ἑαυτοῦ
ἑαυτοῦ
Composita
vox ab a-
lieno & Re-
piscopo,
ie. Inspa-
ctore. Eras.

Object. But I am intreated to let such a one passe to the Sacrament, and not restrain or complain, and how shall I deny?

Ans. God commands and desires the contrary, how canst thou deny him? *Ans.*

You cannot dispense with duties upon any entreaties.

*Act. and
Mon. 2.
pag. 553.*

treaties. Let me give you a famous instance, that something suits this case : I have read of *Charles* the Emperour, and two great persons once in this Kingdom, *Cranmer* and *Ridley*, soliciting King *Edward* the sixth, that his sister, the Lady *Mary* might have the Sacrament in the popish way, hee stood out denying and pleading the cause with them, they still pressing their carnall arguments, he burst out into bitter tears, sobbing and beseeching them to say no more, whereupon they went their way, professing the yong King had more *Divinity* in his little finger, then they in their whole bodies.

The more purely the Sacrament is celebrated, the more unmeet are all impure persons to approach thereunto : no perswasions therefore should procure our allowance thereof, hereby our Christianity, fidelity, fervency, and sincerity will be the more eminently set forth, when against all enreaties, we resolutely resist their admittance unto the holy *Table* of the Lord, and when against all discouragements wee zealously persist in purging Sacraments and Assemblies from what is impure and impertinent.

Object.

Lastly, O ! But this disciplinary course in the Church, of casting out the scandalous, and keeping out the irreligious, hath divers times been attempted, but the work found so hard and hazzardous, accompanied with so great dangers and difficulties, as it hath been laid by with laughter from some, and left of with shame and sorrow in others.

Answ.

Be it granted that this businesse of Excommunication

munication, and sequestration from the Sacrament, have been oft attempted, but poorly prospered.

In some Churches of *Germany*, it was, as *Aretius* observes, by some studiously endeavoured, but the work was hindered, the promoters discouraged, and all vanished without any good successe. In this Land, vvhhat endeavours hath been to reduce this discipline : they that are acquainted with the hystory of times can tell. But vvhhat of this?

1 There have been times when this hath been enterprized and prospered, and those the first and best times ; How prosperous and vigorous this course was in the times both of *Origen* and *Cyprian* : instances are plain and plentiful in their learned writings : How severe and strict Discipline vvas then against scandal, and to debarre the scandalous from the communion and Church fellowship, is clear, with the good successes therein, and issues thereof, though in these last and worst times, oppositions have beene high, and interruptions great.

2 Good things through opposition have for a time ceased, yet after, most happily succeeded, established and flourished. The building in *Ezras* and *Nehemiahs* time, by power and policy, by reproaches, lyes and disgraces, vvas wholly for a while interrupted, yet afterwards effectually finished.

3 The more frustrate former attempts have been, the more glorious may be the effects for future,

*Theolog.
problem.
loc. 112.
de excom.
pag. 340.*

*Origen.
contra.
Cels. lib. 3.
Cyprian.
Ep. 12. &
55. & 59.
64. & ep.
68.*

future, the more glory may rise to God, and rest on us, it will the rather be our crown and comfort to possesse that which others reached after, but could not attain to, *Gen. 38*. We read when *Tamar* was in travell with her Twins, that one put forth his hand, and hopes was hee would be by and by born, but he drew back, and in stead another came forth, who for his violent breaking out, was called *Pharez*. A breach : yet after his brother that appeared first, was born, his name was called *Zarah*, his birth being as the rising of the Sun, with facility and beauty, so the Hebrew word is interpreted by some. When good discipline hath beene at the birth, what opposite breakings out hath there been? how hath it been forced back? yet when it shall come forth, it may be called *Zarah*, it will be to the Congregations of *Christ* as the rising of a glorious *Sun*. When the *Sun* sets, night followes, and then all the wild beasts with boldnesse creep forth, but when the *Sun* rises, they are forced out of the open field, and made to lye down in their dens.

4 This course hath been undertaken, but broken off, the causes whereupon may well be enquired, *Psal. 104. 22*.

1 A cause in *offenders* may be proposed.

2 A cause in *Reformers* may be supposed.

In *offenders* the cause hath been more positive.

In *Reformers* the cause hath been more private.

Offenders so various, violent, desperate and disobedient, not bowing their necks to the yoke

of *Iesus Christ*, but as an excesse of evil in them, so a defect of good in others. *Reformers* vvho have begun this businesse have ceased the service.

1 For want of *diligence*, loath to take paines to pursue it, and unwearied to abide by it.

2 For vvant of *patience*, to endure the difficulties vvherewith they have been beset in the on-set of service.

4 For vvant of *prudence*, vvifely vvith discretion, caution and moderation to manage this matter.

4 For vvant of *concord*, not cordially agreeing to carry on this course: Officers and Offices, differing, the swords Civil and Ecclesiasticall clashing.

5 For vvant of *courage*, sin in others hath been above zeal in them. Suppose upon some of these causes the vvork hath ceased, it's no vvarrant for us: Let us be diligent, patient, prudent: let us have concord, courage to carry on this vvork of *God*. *Luther* speaks excellently to *Melancthon*, who was apt to be disheartned with doubts from difficulties and feares, from foes, and so to cease the service they had undertaken. If the vvork be not good, vvhy did we ever owne it, if it be good, why should vve ever decline it? Why, saith he, should wee fear the conquered vvorld, that have *Christ* the Conquerour on our side?

Are vve in respect of our places to appear for *God* against sinners? let not our feare be above

*Pelagase
non ita
commis-
sum, quin
quando li-
beret pedem
referre pos-
set.*

our faith and fervour : what if the vwork bee hard and hazardous ? The King of *Navarre* once told *Beza*, that in the matters of Religion and Reformation, he would launch no further to Sea then he might be sure to return safe to Haven, if the windes and waters were rough ; Beware we of this, and let us resolve to sail on what ever we suffer.

I conclude with these two propofals.

1 The greatest opposition against any good course is ordinarily at the entrance. It is, and ever hath been the main and most elaborate designe of the world, as Saint *Cyprian* observes, to strangle *Christ* in his cradle, and kill him in his infancy, when hee begins to be shaped and formed as in the first conversion of a sinner, and reformation of a *Church*, let us therefore now look for no lesse.

*Cyprian
Serm. de
stella &
magis.*

2 The more opposition there is against any good course, the likelier at length to succeed.

In *Dioclesians* time under whom was the last and worst of the ten Persecutions : though then *Christian-Religion* vvas more desperately opposed then ever, yet it prospered and prevailed more then ever : so that *Dioclesian* himselfe observing the more be sought to blot out the Name of *Christ* : it became more legible, and to block up the way of *Christ*, it became more passible, and what ever of *Christ* he thought to root out, it rooted the deeper, and rose the higher: thereupon he resolved to engage no further, but retired to a private life.

Ruffin.

This

This discipline of *Christ* that concerns the Sacrament, let us pursue it, prosper it shall, though it goes on hardly and heavily a while, let us maintain our places, and keep our ground against sinners, as the starres in their courses fought against *Sisera*. The cause is the Lords: The comfort will be ours: The good to *Gods Church* will be great. Take away the drosse from the silver, and there shall come forth a fair vessel for the finer, *Prov.* 25.4.

The exhortation next is to you (*my dear neighbours and friends*) freely to submit your selves to good government herein, *Heb.* 13.17. *Obey them that have the rule over you, and submit your selves.* The Apostle uses two vvords to set forth the duty of people to their Pastors, *Obey*, and *Submit*: there being two sorts of things which they ought to come under: their Sermons, their censures, obey them Preaching, submit to them punishing: obey them in the course of sound doctrine: submit to them in the course of just discipline. I have read of *Ambrose*, that once being about to leave the *Church of Millain*, the people of the place flocked about him, laid hold of him, protesting they had rather lose their lives, then lose their *Pastor*, beseeching him to remain and promote among them, the *Gospel* and Government of *Iesus Christ*, professing and promising their ready submission thereunto.

The like let me beseech you to, vvhom I dearely love in the *Lord*, that Sacramentall discipline

cipline to which you are to submit : I referre to three heads.

- 1 *To be examined, whether fit ?*
- 2 *To be refused, if found unfit.*
- 3 *To be directed, you may be fit.*

1 You are to *submit* to meet examination, this is agreed : all are not meet to be admitted to the holy *Table* of the *Lord*, many for ignorance, as also for other wickednesse, ought to be debarred, but after things well weighed and proved : Now must wee try and so take heed whom we refuse ? and must wee not try to take heed whom we embrace ? must we examine lest we erre in rejecting : and had not wee need examine lest we erre in admitting ? An unmeet man hath more wrong, to the Sacrament to be accepted, then a meet man from it, to be debarred : let a good man be refused, hee suffers that which *God* will sanctifie : and it may be sufficient for him to have that mentally, which hee cannot have Sacramentally, *God* accepts his desire, and will supply his Sacrament-absence, with the more of his own presence : let a wicked man be received, hee commits that sin, and contracts that guilt, which had he been suspended, had been prevented. Submit then to this necessary course of due examination and triall before the Sacrament, for the discovery of your necessary knowledge, or debarrable ignorance : in that point, I principally presse it.

1 In household government : it is the duty of domestick Rulers, to examine such as are under

der

der their charge. It was *Abrahams* praise to have so many catechised servants in his family, *Gen. 14. 14.* servants well instructed in matters of Religion: so the word is rendred. Parcus in loc.

The words that I command thee, thou shalt talk of them when thou sittest in thy house, and thou shalt teach them diligently to thy children. Deut. 6. 7.

The Hebrew word: *thou shalt whet, or sharpen them to thy children*, by repeating them, and causing them to repeat, as in a catecheticall vway: and are not those vvho are *Governours* in the Church, and have others under charge, to extend care in this kinde?

2 In civill Courts triall must first be made, and then sentence passed, witnesses examined, then the innocent cleared, and offenders punished: Titles tried, Evidences produced, and proved, and after verdict given, &c. much more meet is this in all Church-proceedings, else a greater wrong may be done, in matters that concern the soul and spirituall estate, then in things that onely refer to the world.

3 In other callings, those that are to deale with you in inferiour matters, you allow to examine and question you: the Physician before he gives you physick asks many things, you willingly answer, and open your griefs, and as well as you can, tell the whole state of your bodies: and may not he that watcheth for your soules, and seeks your spirituall cure, enquire and examine?

4 In other cases you are content to come under

der the questions of others, though those upon whom you may be accidentally cast : If you lose your wayes in a journey, if any that may direct you enquire, whence you come ? whether you go, &c. If you lose your estates by casualty, if any that may supply you, enquire your case, examine your wants, your answers are ready, and will you be averse herein that tends to your internall and eternall good ?

5 Unwillingnesse hereunto, it's an argument of an ill estate : hee that is loth to have his house searcht, it's a signe hee hath therein some ill gotten goods. It's a suspition a mans gold is not weight, being loth to have it brought to the scales ; On the contrary, it is a comfortable evidence of a hopefull condition, to submit to triall and examination. A good scholar that hath it in him is willing to be examined, though a dunce or non-proficient have no mind to that matter.

6 The undergoing of this, may be your peace and comfort, your praise and profit, hereby wee may be able to give testimony of you, and of that meetnesse we finde in you, to communicate in the *Supper* of the *Lord*, whereby both your selves and others may be the more satisfied, your confidence and comforts encreased, your knowledge and experience enlarged, and others by your means encouraged.

The posing and examining a good Scholar is his advantage, discovers his reading, adds to his learning, hee comes off with applause and honour.

7 Better be examined by men before, then to be questioned by the *Lord*, and your owne awakened consciences at the Sacrament, or after : for *God* to finde you out and fall upon you there, as on him without the wedding garment, *Mat. 22.* with a *Friend*, how com'st thou in hither? how durst thou presume to this precious Ordinance? or as *God* came upon *Adam*, when hee had eaten forbidden fruit, with, *Where art thou? What hast thou done?* Here are questions vwill more amaze, then any your Minister can put. *Saul* boasted he had done the Commandement of *God* : O! but the *sheep* bleated, and the *oxen* lowed ; a man thinks all is well, hee hath been at the Sacrament of *Christ*, but by and by his conscience bleats and lows against him, a worse businesse then examination or suspension.

8 Why should not you give an account to them, that must give an account for you? *Heb. 13. 17.* It's the *Apostles* argument to urge peoples submission to their *Pastors* : *They watch watch for your soules, as they that must give an account ; God* will one day enquire, and *Christ* will question with us, what our care hath been of you, our pains with you, our prayers for you; Wee must be more exactly answerable to *God* for souls, then ever *Jacob* was countable to *Laban* for sheep : and may not wee take an account, who must give an account?

9 We require no more then that hath been the practice of the best Reformed Churches. If any were to be admitted to the *Supper* of the

Consuetum
est ut qui
per aetatem
inq; doctri-
na cateche-
tica profes-
sum ad
sacram eom-
nam, primū
admittuntur,
Sc.
Zeppernus
polit. Ec-
cles. lib. 3.
cap. 8. pag.
721.

Lord: they were such as had been well instructed and examined in the doctrine of *Catechism*, and their proficiency being found by some in office more privately, they were then presented to the whole *Church*, being required publicly to give testimony of their knowledge, and make confession of their faith, and so come in to be accepted at the Table of the *Lord*.

10 *Gods* servants examined by adversaries, have spoken freely with perill of life, to points of Faith, when they knew their answerings made way for their sufferings. *Gordius* a Martyr being about to be examined before his adversaries, his friends advised him to conceal himself, and not let his tongue declare what he did in his heart beleieve: yes, sayes hee, it's fit my tongue that was made for God, should speak for God, though it be with the losse of my life: I will give an account of my faith, if called thereunto. O! what sad examinings *Gods* Saints have patiently suffered; Read that little book of Martyrs the 11 of the *Hebrews*, some were tortured, examined upon the rack, *verse* 35. Others were tried with cruell mockings and scourgings, *verse* 36. Thus was *Paul* examined, when every question was with a blow that drew blood, *Acts* 22. 24. 2 *Cor.* 11. 24, 25. yet admirable were the answers he gave, and confessions hee made, of which we reade both, *Acts* 24. and *Acts* 25 at large; yea, *Christ* himselfe gave excellent answers, even to betraying questions, *Mat.* 22. 35, 36. and before *Ponti-*

us Pilate, witnessed a good confession, 2 Tim. 6.13. and will not you doe this in a friendly way?

II And lastly, see if the Word of God doe not warrant some to examine, and others to answer in discovering cases, Revel. 2.2. *I know thy works, sayes the Lord unto the Church of Ephesus, how thou canst not bear them that are evil: What then? why, cast them out?* before triall be made: no, thou hast tryed them, which say they are Apostles, and are not: *tryed them, examined them*, as some reads it, *pierced into them* as the Greek word imports, by close-searching questions: and this the Angel of the Church pra-
ctised, and was praised for, what the Lord commands hee commands, 1 Pet. 3. 15. *Be alway ready to give an answer to him that asks a reason of your hope, with meeknesse and fear.* To confesse, Christ, the Gospel clearly requires, Luke 12.8. Cyprian puts a difference between confession and profession. *To professe* is for a Christian of his owne accord, to utter his owne belief: *To confesse*, it's to make answer to demands, made by those in authority, who question our Creed.

Επισκοπὴ
ἀ πείρω.

Wee finde a three-fold confession in Scripture.

A confession of praise, Heb. 13.15.

A confession of sin, 1 John 1.9.

A confession of Faith, Rom. 10.10.

With the heart man believes, and with the mouth confession is made: to wit, the tongue confesseth what

what the heart believes. If wee do not confesse the faith, wee deny the faith : being examined of our faith in *Christ* : if wee do not confesse him, we deny him, *Mat. 10. 33. He that confesses me before men, him will I confesse before my Father in Heaven : but he that denies me before men, him will I deny before my Father in Heaven.* There are but these two, him that confesses, and him that denies : *Cyprian* tels of some who loth to deny, yet lother to die, accepted from the *Magistrates*, scrolls testimoniall of their abnegation, though they did not expressly deny him, yet they not expressly confest him : they were enjoyned publike repentance, as those that denied him, *Phil. 2. 11. Every tongue shall confesse that Iesus is the Lord.* All shall speak it out together as the *Greek* word notes : and so vvhhen examined by such as be over you, you must freely confesse : yea, you ought before your acceptance to this holy *Supper*, willingly to undergo, and cheerfully to answer, as examination is made.

Object. But this examining and questioning of men and women, and requiring their answers, will bring back auricular confession of use in popish times.

Ans. Why so ? sure, were it not through ignorance (to charge no deeper) this argument would never have beene urged. Its their ignorance not knowing what that auricular confession of old was : and its their ignorance or not knowing what that confession is, which wee in this case call for. Con-

Confession indeed we desire, but no way such as in popish times was practised, and long since exploded, and expelled.

That Sacramentall or auricular confession.

- 1 *It was of sins onely.*
- 2 *Of all secret finnes, even inward thoughts.*
- 3 *It was done privately in the eares of the Priest onely.*

But now the examining of people, and the confession we expect thereupon.

1 It is not so much of *finnes* and *iniquities*, as of needfull *qualities* and *abilities*, to render you meet for this *Supper of the Lord*. Wee enquire of your knowledge, faith, repentance, &c.

It's not bad fruit but good fruit that wee look for and ask after.

2 Suppose search be made for sin, and we call to confession, it's not of secret finnes known onely to God. The inward evils of the heart they are onely offensive to God, and its enough to confesse them to God, *Psal. 32.5*. What have any to do to hear your private confessions, who cannot cure your inward distempers? God gives remission, to him make confession, *1 John. 1.9*.

3 The confession we mean in this matter, is not to be made in the eares of the Minister alone. Tis true, there may be some case wherein confession to one single in secret, may be meet, as when some close sin lies heavy upon conscience, and dreadfully distresses the minde: but then

1 Wedo not bring in such a confession by any coaction, but the party is herein free, not forced, nor

*Non dico
ut confite-
aris con-
servo tuo
peccata tua
dicens Deo,
qui curret
ea, Chrys.
Psal. 50.*

*Quid mihi
est cum ho-
minibus ut
audiant se-
cretas con-
fessiones
meas quasi
sanituri
sint animæ
languores
meos? Aug.
Agnoscit
reus, Ig-
noscit
Deus.
Ea quæ
conscientiæ
gravant
exponere
Ecclesia
nostra con-
sulit, con-
solationis
gratiâ.
Che. part.*

2 Do

25.

*Solatium
vitæ habe-
re cui peccat-
us aperias.*

*Hæc con-
fessio nec
nimis lax-
anda, nec
nimis a-
stringenda
est. Carol.
Imp.*

*Conc. Nic.
can. 12.*

*Euseb.
Eccl. hist.
lib. 9. c. 38.*

*Confessio
fit ad osten-
tationem
penitentiæ
non ad im-
petratio-
nem veniæ.*

Do we limit it to a particular man, but one skilfull, faithfull, and pitifull, to open the troubled heart unto : and when ease can no way else be had, happy is he that hath a friend hee can unbosome himselfe unto : such a confession may sometimes be meet before the Communion, which as it is not to be too far extended, so neither wholly neglected, excepting this case, the confession we intend, is not required to be made to the Pastor privately, or any other particular person, but a confession either lesse or more publike : lesse publike as to the Pastors and their assistants convened for the managing of Ecclesiasticall discipline, who ought to enquire of scandals, and to be informed of the state of their flocks, *Prov. 27. 23.* *Moulin* doth excellently commend this as a usuall practice among all the reformed Churches in *France*. It's true, there is a confession that sometimes ought to be made more publike : to wit, of mens publike sins, before they come the *Lords Supper* : as in the Council of *Nice*, was prescribed to them, that in the persecution of *Licinius*, had sacrificed to Idols. The Emperour *Philip* that slew *Gordianus*, earnestly desiring to partake of the Sacrament of the *Supper*, but was denied till he stood in the place of the penitentiaries, and made publike recognition of his sin : and truly a confession either more or lesse publike of many, it's meet to require, not for the obtaining of pardon, but to testifie the truth of repentance, men that are not ashamed before others to pro-
fesse

fesse their wickednesse and blasphemously to bark against Heaven, whoever hears : and shall such be ashamed to confesse their wickednesse in the hearing of others ? to such I say, give glory to God, and make confession of your sinnes unto men, *7osb. 7. 19.* Those whom *John* did admit to baptisme, being men, they made confession of their sins, *Mat. 3. 6.* and why may wee not expect the same from such who upon conviction are to make confession, or to receive no allowance, to this Ordinance, because of their palpable pride and impenitency : O ! they that have lived without God in the world, ignorant of, and opposite to *Christ* : would they rush in, and not so much as meet with a question at door, not be examined either concerning sin, or a Saviour, how they repent of the one, and what they believe of the other ? It must not be.

Object. But the Apostle bids every man examine himselfe, and so eat and drink, and is not that sufficient ?

Object. True, Selfe-examination is a necessary antecedent to the Sacrament, but what hope is there that they will examine themselves, who when others in a friendly way would examine them, they are unwilling : yea, and unable to answer.

2 Men must examine themselves, that they may the more promptly and prudently answer, when they are examined by others : you will be the more apt and able to give an account to others, having first taken an account of your selves.

3 All

Non erubui profiteri blasphemias meas & latra re adversus te, Aug conf.

Quisquis verbum confessionis in ore habet & in corde non habet, aut dolosus est aut vanus, qui verè in corde & non in ore aut superbus aut timidus. Bern.

Object.]

Ans.

3 All are apt through selfe-love to deale sleightly with themselves, in examination of themselves, and so the more need to be examined by others. A man is loth to dig into himself, but willing enough to indulge himselfe,

4 Men through self-deceit are prone to presume and conceive all is well, no need to examine; *He that is first in his own cause seems just, but his neighbour comes and searches him, Pro. 18. 17.* Seems just and innocent, not onely to others, but to himselfe, and in his owne esteem, till another comes, and discovers that whereof he was not aware. In civill law it is said to be a rule, who might be presumed parties (*as household witnesses*) their testimony is invalid and ineffectuall. Truly, a poor testimony hath that man in matters of his soul, that hath onely the witnesse of his owne deceived heart, seduced by the subtilties of Satan, assuring all is well: let others examine, and they may witnesse, but they cannot give testimony, except they first take triall.

5 However others examine you, yet you must examine your selves: however you examine your selves, yet it's meet others examine you also: some must examine you to give themselves and others satisfaction with whom you are to joyn: you must examine your selves, that in your selves you may be the more fully satisfied, that into the felloship of Saints you are fit to be joyned. Wee must examine whether you are meet in the Court, and account of the Church:

Church : you must examine whether you are meet in the sight, Court, and account of God : wee must examine your knowledge in points of Religion : you must examine whether that knowledge we praise and approve, be sanctifying and soul-seasoning and saving or no , wee must examine so much and so farre as matters may be knowable to us : you must examine what further may be known by you : to vvit, the estate of your hearts towards God, which we cannot search, nor shall we judge. God indeed searcheth & judgeth your hearts and thoughts, we doe not.

There are *three* things God reserves to himself.

The revenging of wrongs, Deut. 32.35.

The glory of events, Prov. 16.33. And

The searching of hearts, Jerem. 17. 10. Yet, though no man can search anothers heart, each man may, and must search his owne heart *Psal.* 77. 6. *I commune with my owne heart, and my spirit made diligent search.* I swept my owne spirit vvith a besome of triall, as it's rendred by

some : and this as at other times you ought to doe, so especially upon a Sacrament approach. As the *Jewes* before the Passe-over use to make an exact search into every corner of the house for leaven: so must you before this *Supper* search into every corner of your hearts for sinne, and yet still submit to the triall of others, that we may examine and see whether you are furnished with those qualities which are of necessary

*Jo. Bux-
dorf. Sy-
nag. Jude.
cap. 11.*

cessary use in this Ordinance. The *Romane Fencers* before they vvere to enter the Theater, in a gladiatory combat, vvere wont to carry their weapons they vvere to use first to the Governor, for him to prove them, and allow them, as fit for that exercise:

It's meet your knowledge, your faith, and such like graces, vvhich you are to use at the *Table of the Lord*, be proved and tryed by such as are appointed thereunto: to see it, they are such as are fit for this Ordinance. When *Iosephs* Officers came to search *Iacobs* sonnes for their Masters Cup. *Gen. 44.* they all tooke down their sacks and willingly submitted themselves thereunto. *verse 11, 12.* So doe you when the Officers of *Iesus Christ* be to search and examine you in this case, yeeld your selves thereunto with willingnesse of minde.

Object.

Object. But this is to be dealt with like children: what, must we be catechised?

Answ.

Answ. 1. Too many are as Children, and therefore it's fit they should be dealt with like Children.

1 As children for wilfulnesse and stubbornnesse they need rods of correction, 1 Cor. 4. 21. What will you, shall I come to you with a rod? A rod of Church-discipline, they were vvorthy therewith to be chastened.

2 As Children for weaknesse and ignorance they need vvords of instruction, in the very rudiments of Religion: need of milk, and not of strong meat, Heb. 5. 13. need to be taught in catecheticall

techeticall principles, so as to answer backe againe with a lively voyce, whereby such principles may be the more piercing, and take the deeper impression, as the word to catechize, imports, taken from the ecchoing of a voice, or whetting of knife forward and backe again, gives it a sharper edge, and makes it more easie to cut, and such a course of catechizing is of good use in the Church, 1 Cor. 14. 19. *In the Church I had rather speak five words wherewith I may catechize others,* so the Greeks read it *Ἀλλὰ* Gal. 6. 6. *Let him that is catechized communi-* *κατηχῶν*
cate to him that catechizeth, it is the same word in the original

*Rudimenta
quibus pu-
eri erudi-
untur,*

I You must all be like little children in a laudable sense, or no entrance into life everlasting, *Matth. 18. 3. Except ye be converted and become as little children, you cannot enter into the kingdom of heaven,* that is, you must be humble, lowly, tractable, submissive to rules of good discipline, which when once you be, you will not refuse to be instructed or catechized in the knowledge of God, or any thing that concerns your good. Wee read how *Theophylus* was catechized, *Luk. 14.* And so *Apollonius*, *Act. 18. 25.* And it was their honour, not their shame so to be.

*κατηχῶν
ἡμε.*

Wee shall not deal with you herein as children, but with respect to your age and place, & you may call it not examining or catechizing of you, but a friendly conferring and discoursing with you about God, his being, and working and will, made known in holy Scriptures,

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about

about man, his innocency, apostacy, and recovery; his generation of God, his degeneration in Adam, and his regeneration in Christ, concerning the Sacrament, &c. Let us speak together in a sweet and loving way of these things.

Object. There is no such questioning or examining before the other Sacrament, why before this?

Ans. Those who were grown men, having been bred up in paganism and after converted to the Christian faith, before they were baptized, they were examined, and had such like questions as these put to them.

Dost thou renounce the Devil? I do renounce. *Dost thou believe in Christ?* I do believe. *Dost thou promise obedience to the Gospel?* I promise. So Philip examined the Eunuch, then baptized him, *Act. 8.*

2 The same *virtually* is yet done to infants, being we inquire of their parents or others in their behalf.

3 Wee *actually* examine persons grown up, before a Sacrament, because through yeares they are able to answer, which infants are not, and reason for them why they should, which for infants is not, they having given outward offence, manifested visible and audible ignorance and vanity, therefore meet they give open testimony of their knowledge, faith, obedience, &c.

4 Some difference is between the two Sacraments, that may satisfie in this, as is already shewn.

Secondly

Secondly, Tryal being thus taken, and you found unfit for the Table of the Lord, you are to be refused, and so remain, submitting your selves thereunto, untill you are duly prepared for a meet partaking thereof: and surely such men will fall under a great evill hereupon, who shall not patiently submit hereunto, if any shall oppose herein, the evill will be found to be great.

1 *In respect of the causes whence it will proceed.*

2 *In respect of the effects which it will produce.*

An opposition, or non-submission to a just censure in this, It must proceed from some evil of sin, as suppose pride and ignorance, or the like. A double error is ordinary in the judgments of men, either they think all generally are *de jure* to receive the Sacrament, and so dislike if any be put by, or if not all, yet they think so well of themselves, that each one of them for their parts ought of right to receive, and so storm at a restraint, as a wrong. If notice be given of a Sacrament, each one is apt to conceive himselfe fit to be a guest: As when *Haman* heard of one to be raised to honour, he presently thought himselfe was the man, *Ester* 6.6. When men hear, that from the Sacrament some are to be debared, they say not as the disciples, *Is it I? Is it I?* or as those, *Act.* 2.37. *What shall we do?* But as *Peter* to Christ concerning *John*, *What shall this man doe?* Men have ordinarily, either a low esteem of the Sacrament, or a high esteem of themselves, they think the ordinance may well descend to them, or they

Soc. Scho.
lib. 1. cap.
25.

Alexan-
der B. Con-
stantinople.
Eusebius
B. Nicome-
die,

well ascend to the ordinance: being ignorant of the worthinesse of the Sacrament, and the unworthinesse of themselves, and so are highly displeased, when they are justly debared. This also will produce sad evils, both of sin and punishment, men that will not patiently subject themselves to just censures, they thereby aggravate their sins, and bring themselves more under some sad stroak from God. Church history reports of *Arius* that wretched heretick, how much he was incensed against *Alexander*, for casting him out, & denying to admit him to communion, *Arius* stirred up *Eusebius* who threatened *Alexander*, that if he did not take him in by such a day, himselfe should be cast out from his place and banished, and such a one should succeed him, who should admit *Arius* to Church-fellowship. Holy *Alexander* goes into the Church, cries to God in prayer to prevent such a ones admission, and behold in the evening of that day, *Arius* was taken away by an execrable judgement in his suddain death. The good man pressed God with tears before the communion Table that he might not come there, God struck him with a dreadfull blow, his bloud and bowels gushing out, he instantly died. Men that will not submit themselves to meet chastisements, pull down upon themselves more dreadfull punishments, submit your selves therefore, that you may be sure to escape all such destroying evils.

Object.

Object. But if others religious and pious be as

the

the Lords Table present, we hope all will be well with us for their sakes.

Answ. 1 Grant the presence there of good people, yet never the better for you, either to prevent your sin or your punishment. As the bare presence of the bad cannot make the Sacrament bad to the good, no more can the bare presence of the good make the Sacrament good to the bad.

Naturalists write, that the Unicorn comes to the water, puts in his horn, and then all the beasts follow, and drink together without danger, its not applicable here, the same Sacrament, Physick to the good, Poyson to the bad for all that therein, the one to God acceptable, yet the other abominable. *Though Moses and Samuel stood before me, my heart cannot be towards this people, cast them out of my sight, let them goe forth, Jer. 15.1.*

2 It may prove the worse for you, sin thereby the more increased, God thereby the more incensed, not only because of what you partake of, but also because of whom you partake with, for God requires all corrupt mixtures to be removed, as from his service, so from his servants. The man that crept in among the wedding guests, without the wedding garment, *Matth. 22.* O! the fury that fell upon him there; *Bind him hand and foot, take him away, cast him into utter darknesse, where shall be weeping and gnashing of teeth, vers. 13.* Better beare a Sacrament-suspension,

then to hazard such a hard rejection.

Object.

Object. But this is strictnesse too much to be striven for, and nicenesse more then need.

Answ. Not so, as may be easily seen, For,

Answ.

*Tu genitor
cape sacra
manu pa-
triosque*

penates :

Me bello

extento

digressu

& cade

reccenti,

Attrecta-

re nefas

donec me

flumine

vivo, Ab-

luero---

Virg. 2.

Aeneiad.

1 Think wee how exact the very heathens have been, even in their Sacrifices to keep off persons prophane with a *procul hinc*. That saying of *Aeneas*, in the Poet, to his father when he came from the warre, is a clear proof, *Father doe you meddle with the Sacrifices? But as for mee its a sinfull thing to touch them, till I have washed my selfe in the fountaine:* Hence the heathens had one over appointed to cry out to the people; when they came to sacrifice; *All yem that are unclean, be gone, &c.*

2 Consider not only what hath been the light of nature in the hearts of men, but what is the strength of nature in the bodies of healthy men? such vapours and humours as are obnoxious and peccant; nature ejects and works out of the body, and the more forcible nature is, the fewer of such distempers it leaves: see how each part herein helps it selfe: the head by sneezing, the lungs by coughing, the veins by sweating, the stomach by vomiting, &c. and shall not a strict course be allowed in the Church to remove what offends with submission thereunto.

3 The axactness of former ages in this service of the Sacrament hath exceeded. *Origen* calls

cals the bread and the cup in the Lords Supper, *The holy of holies, unto which only holy ones are admitted; the unholy excluded.* And Chrysostom reports; that in the primitive times, whenever this Sacrament was administred, a Deacon stood up and cryed in the open assembly, *Holy things to Holy men, Holy things to Holy men*: 7. thereby debarring all others unholy, and raising the hearts of the holy.

Origen in
Levit. Ho.
13.
Chrysost.
in epist. ad
Heb. Hom.

4 This is the highest service under the Gospel, and so requires the more exactnesse the next thing to be done is drinking wine with Christ in his Fathers kingdome, *Mat. 26. 29.*

Object. But this refusing us from the Sacrament, will be a great shame to us, how shall wee bear it?

Ans. 1 Bare refusal from the Sacrament is not a shame, but to deserve to be refused, therein lyes the shame. Shame accompanyes sin, as the blacke shadow the body: where there is no sin there is no shame. If through a miscarriage of the keyes; a man be unjustly suspended; it's his affliction, but not his sin, and so no just cause of his shame: but when a man for his sin is deservedly put by; that is a just ground of shame. *Negatively*, for you not to have necessary graces, this is your shame; you have long had the means of knowledge, yet some of you have not the knowledge of God, *I speak this to your shame*; 1 Cor. 15. 24. You have heard many Sermons of faith in Christ; and yet you be-

leeve not, this is your shame. *Positively* to practise contrary courses, to pursue sin and wickednesse, whereby you are made unmeet for this holy Ordinance, this is your shame.

2 For such as are under ignorance or scandall to be accepted to the Sacrament, would bee a farre greater shame, then their putting by can bee, because that only would bee a shame to themselves, but this, a shame to many more. A shame to the Governours and Government, to admit such unmeet men. A shame to the whole Congregation among whom they are admitted. Now is it not farre fitter for shame to fall upon a private person, than upon a publike Congregation? and is it not more meet that an offender should bear his own shame, then others innocent to be cast under it? It's said, *1 Cor. II. 14. that it is a shame for a man to wear long hair*, or to nourish his hair long, so in the Greek: Now when a man will not suffer his long uncomly locks to be cut off, he nourishes them, and that is his shame: when a man shall nourish his filthy lusts, and by mortification not endure them to be cut off, it is his shame, when Church-officers with the razor of discipline shall not cut off offenders, but indulges & nourishes them, it's their shame. Better for transgressours to abide blushing under their own shame by suffering a just censure, then for others to undergo

Kéuar.

dergo the shame of sinful slacknesse to censure when the cause is just.

3. It will not onely be a shame to you to be put by the Lord's Table for your sins, but it will be a foul shame for you to appear at the Table of the Lord in your sins. Brethren, I ask you, saith *Augustine*, *Is it a shame to go and sit at the table of an earthly Lord, with filthy cloaths, and dirty hands; and is it not a shame to be at the Table of this heavenly Lord, with unhallowed hearts, unsubdued lusts, and unreformed lives? the other is a shame before men, this a shame before God, Angels, and Saints.* Would not you think it a shame to sit naked of bodily garments at an ordinary feast among neighbours? and is it not a shame to appear naked of all foul-attire, at this extraordinary banquet, in the presence of the Lord, and his holy Angels? O! what silencing shame and confusion of face was that man struck with, who was found at the wedding, without a wedding garment, *Mat. 22. 2.* but for a man to be found there, all filthy and defiled with sinful pollutions, who can utter that shame? If the linnen upon the Communion Table were black and foul, the bread mouldy, the wine-cup all dusty, &c. would not you cry shame upon some? and will it not be a shame for your selves to be there all soiled with sin? You would have the vessels there made clean, saith *Chrysostom*, so your use, and should not you there be more clean for the Lord's use?

August. de Temp.

Chrysoft.
Hom. ad pop.
Antioch.

4. If you think of shame to be put forth from the Sacrament, and from a few of God's servants in Communion on earth, among whom you may be after received, think then what a shame it will be at the last day, to be shut out of heaven, and from the society there of Saints and Angels for ever. For Christ at that day to say, *Depart from me*, a thing more terrible, saith *Chrysoftom*, then a thousand hells. O! then to be cast off by Christ with an *I know you not*; to have the door of heaven shut upon you, so as no arguments will never open it, will not this be a shame? Yet this prove your portion among other sins, for this sin of unworthy receiving the Sacrament.

Quantum
displicet
Deo im-
munditia
peccati, in
tantum pla-
cet Deo ru-
bescencia
penitentis.
Bern.

5. To be put here to shame, may be your advantage for future: If men sin and suffer for the same, it is good to be ashamed; it is a shameful sin to be a shamelesse man; for to be as *Caligula* was, who said of himself, *He loved nothing better in himself, then that he could not be ashamed*: O! how much doth it move God to wrath, to finde sinful men without shame, *Jeremiah* 3. 3. but on the contrary, how well was God pleased, when he saw *Ephraim* ashamed? *Jer.* 31. 19. So much the more as God hath been displeased with the blacknesse of sin, the more will he be well-pleased at the blushing of the sinner, and bringing of him to a penitential shame. He that hath not been ashamed to commit sin, had need take the more shame in his repentance for sin, and indeed one end of

Church

Church censures is to make men ashamed. If any obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed, 2 Thes. 3. 14.

Object. But the refusing us from the Sacrament, will not onely be a shame to us among men, but a very great trouble to us in our selves.

Ans. 1. Disparagement among men, and disquietment in your selves, would you avoid them in this case? O! then remove the cause aforehand, be not such as for your sins may deserve this censure, that brings trouble and shame: Be not ignorant and scandalous: Be not opposite and obstinate, Search for wisdom as for silver, and knowledge as for hid treasures, Prov. 2. 4. and then, add to your knowledg, temperance; and to temperance, patience; and to patience, brotherly kindness, 2 Pet. 1, 5, 6. so shall you finde friendly acceptance at this Supper, both from God and men, and so escape all such shame and trouble.

2. You say the putting you from the Sacrament will be a trouble to you, and truly good reason it should, for we hope such a censure you shall never lie under, unlesse drawn down by your own sinful deserts, and being justly punished, it's meet you be troubled: To lie under censures and sufferings for sin insensible, is in addition to sin, and an ill condition in the inner.

3. Your trouble of minde hereupon may prove very profitable, such troubles may bring

bring forth sweet cures and comforts to your souls.

The Angel troubled the waters, and then it cured those that steep in, *Joh. 5. 4.* It's the Lord's method and manner to trouble men's mindes first, and then come with healing in his wings, *Malach. 4. 2.* Your trouble for being put by one Sacrament, may be a means to prepare you for many; and that there may be so good effects of such troubles, take yee heed of these things in trouble.

1. Beware your wrath do not overcome your grief, that that fire in you do not drie up this water; that anger in you against such as have censured you, do not prevail above sorrow in you, who by them be so censured.

2. Beware you be not more affected with the censure for your sin, then with the sin for which you come under censure. Let not the penalty so much afflict, as your iniquitie: be more disquieted at your transgression, then at your suspension.

3. Beware your dolour do not prevent your labour, that sorrow do not so swallow you, as to hinder your seeking of God, and setting about all good means for your amendment, *2 Cor. 2. 7.*

4. Whereas you speak of trouble, to be kept off from the Sacrament; know this, that for you in your sins to receive the Sacrament, will bring about in time a far worse trouble to your souls: woful trouble may wel arise upon your

your receiving, as your selves will say, if you consider two things, that you may expect when ever you so receive.

1. *You will fall short of the greatest good.*
2. *You will fall under the greatest evil.*

Is not this ground of trouble to come to the Supper of the Lord, and to go without the Lord of the Supper, to eat the bread of the Lord, not the bread which is the Lord? God not give you any of his son to eat, you misse the main meat at the Table.

It's said of the Ravens, they feed not their own young, till they be feathered black, as themselves be black: but by a strange providence they are preserved, *Psal. 147. 9.* Men not black but bright, holy as God is holy, in a Sacrament such God will feed, now for you to have only a little bread and wine, not a crum of Christ, nor the least drop of his blood, this will one day undoubtedly trouble; for no Christ, no crown; none of his blood on earth, none of his blisse in heaven.

2. The evil you will come under of sin and punishment will increase your trouble. An unworthy eating and drinking at the Lord's Table, to use the Apostles phrase, consider,

1. *What is criminal in it.*

2. *What is penal upon it.* The fault, and the guilt..

For the fault or offence it's foul, though few think so. As that sinful eating of Adam in Paradise may seem but a small matter in

I Cor. 11. 17.

Superbia illic, quia homo
potius in sua quam in Dei
potestate esse dilexit. Fur-
tum, quia quod non suum
rapavit. Sacrilegium, quia
quod sanctum alienavit.
Homicidium, quia se ipsum
precepit. Fornicatio,
quia in egritudine humana ser-
pentina persuasionem corru-
pta est, &c. Ang. Enchir.
ad Laurent c 45.

Placitum fugiendum, ubi ab
osculo incipitur bellum, &
per pacis indicium pacis
rumpitur sacramentum, Au-
gust.

Sacrilegium quasi sacrila-
dium. Tribus modis com-
mitti potest; vel in Per-
sonam, vel in Locum, vel
in Rem, Aquin. 2 p. Qu. 99.

Quicumque cum peccato mor-
tali hoc sacramentum sumit,
incurrit sacrilegium tanquam
sacramenti violator. Aquin.

3. pa.

the judgment of man, but in the
eye of God a whole volume of ini-
quities was in it: Pride, Disobe-
dience, Rebellion, Treason, Theft,
Sacrilege, Murder, and many o-
ther sins lay in the belly of this
mother-sin, as *Austin* well ob-
serves: so this sinful eating in the
Sacrament may seem to some a
small offence, but in that so many
sins meet, as make exceeding sin-
ful. Here is *pride*, else no man in
his wickedness would so presume;
and here is *Rebellion* and *treason*
against *Christ* his Crown and dig-
nity: a fair pretence there is in-
deed of love and loyalty to *Jesus*
Christ, but it is but like the trea-
son of *Judas*, which was brought
on by a kisse, and so the fact more
foul; their hands and lips adore
him, but their hearts and lives ab-
hor him. Here is *theft* and *sacri-*

lege. To take away the Communion-cup, or
the linnen from the Communion-table, O! that
we will say were horrible, and a high offence;
what then to take bread and wine set apart
and sanctified by the Lord for this holy use,
with wicked and unwashed hands? Read that
close cutting quarrel, *Rom. 2. 22*. Thou that
abhorrest Idols, dost thou commit sacrilege?
Remember *Achan* with his wedge of gold, and

Baby-

Babylonish garment, but to rob God, and sacrilegiously to venture on these holy things of God, is worse; and here are murders more cruel than any Chronicle can compare: for *Samson* to destroy himself, though therewith he destroyed the enemies of God, some dispute the fact; but here for a man to kill himself, and therewith likewise, as much as in him lies, the dear Son of GOD: O matchless murder! O! tremble over that in the 1 Cor. 11. 27. 29. but having spoken somewhat before of *Adams* eating the forbidden fruit, what a dreadful sin was that? let me a little further compare that & this: The fruit of that tree some conceive was sacramental, which made the fact more tearful, to profane God's Ordinance by a sinful sacrilege, but however lay these two sinful eatings together, and this may seem in some things to exceed that.

That was against GOD a Creator, this against CHRIST a Redeemer; now it's more to redeem a soul, then to create a world. That was against the Word of the Lord, this against the Blood of the Lord; there was guilt of the blood of man, but no guilt of the blood of Christ. That struck at the Covenant of Works, this with wrong reflects on the Covenant of Free-grace; that sinful eating was but once done, this oft, even as oft as wicked men receive.

The ingemination of sin, is the aggravation of sin. That being the first sin of man, there

*Adorantes
Dominum
neque ita ut
est dignum
eo viventes
non sentiunt
se reos fieri
Dominica
mortis, &c.*

Ans.

*Bonum gratia
unius,
est majus
quam bonum
naturæ toti-
us universi.
Aquin. 12.
Qu. 113.
Art. 9.*

was no sin the punishment of which might at-fright from it : this is a following sin, and sad judgments have been already inflicted even for the same sin, to warn others from it, 1 Cor.

11. 30. *For this cause many are sick and weak, and many sleep in death :* However by a virtual influence and reference, that sin had a large extent, yet in person it was actually done but by few : but this sinful eating is actually done by many in their own persons, and multitude of sinners it increases the magnitude of sin ; That was the occasion of Christs coming into the world, which though it was for his abasement, yet for his advancement also, together with much glory to God, and good to his Church, by the birth and death of *Christ* : hence some have said, O ! happy sin, &c. but O ! the dishonors done to *God* and *Christ* by this eating : O ! who would not fear to fall under this sin. If I should further compare this sin with all the pardonable sins of the sons of *Adam*, would not this transcend ?

Cruciate,
damnae,
torqueie,
atterite, nos
quies a
vobis meri-
mur, toties
plures effi-
cimur, nam
sanguis
Christiano-
rum semen
Ecclesiae est.
Tert. Apol.

Amongst them, can there be a greater then oppression and persecution of *God's* people to death ? yet by means of such bloodsheds the *Church* hath more flourished : that blood hath been seed, but here the guilt of *Christ's* blood who doth not quake to carry ? The beating, and killing, and stoning the servants is somewhat ; but *this is the Heir, let us kill him*, that is worse. For *Julian* to take his own blood falling from him, and cast it up as into the face

face of *Christ*, was woful : but for a wicked Communicant to take *Christ's* own blood, as it were from his heart, and fling it into the face of *Christ*, O fearful !

I proceed in short to that which is penal.

Dreadful dooms do attend this sin, besides what after follows. When the Ordinances were more carnal, the punishments upon disobeyers and abusers were more corporal: now those are more spiritual, these are so also. Blindnesse of minde, hardnesse of heart, and a reprobate sense for present, and damnation hereafter for ever, 1 Cor. 11. 29. *He eats and drinks damnation.* Damnation ? what hells of horror are in that one word, no tongue can tel. A curious Painter desired to draw out the tortures of the Spanish Inquisition, took a board and all besmeared it with blood, intimating, they were unexpressible.

So to declare what are the torments of eternal damnation, is impossible. O fear, and flie ; think, if *God* should set upon you at the Sacrament, and there seal this damnation to your souls : and assure your selves your sin herein it will be so great, *God* will remember it in judgment, both here and hereafter : For a smal sip of wine in a Sacrament-cup, O ! the dreadful cups of *God's* wrath whereof you must ever afterwards drink ; in all which, this sin of unworthie receiving the Sacrament, will

bring

*Qui discordat à Christo
nuncquam manducat carnem
ejus, nec bibit sanguinem :
et si tantæ rei Sacramentum
ad judicium suæ perditionis
quotidie accipit.*

*Peccatum
quod in-
stum vide-
tur habet
penam pe-
dissequam, ut
nemo de ad-
missio nisi a-
ma. inudine
doleat, aut
cæcitate non
doleat, Aug.*

bring in the most bitter ingredient. The Jews have a Proverb, *That there is no punishment comes upon Israel, in which there is not one ounce of the golden Calf*; meaning, that that was so great a sin, that in every plague God remembred, that that had an influence into every trouble that beset them; so may you expect, that in every punishment you shall after fall under, there will still be an ounce in it of a polluted Sacrament, this will add to all your troubles on earth, and torments in hell.

Hildebrand
dictus Geo.

7.

When you shall come to this holy Ordinance, and not consider what it requires, when you neither can or will answer according to what it commands, what can you expect but a dreadfull damnation to follow? *I have read of a Pope, who demanding of the Eucharist resolution of diverse questions, as the Gentiles were wont to do of their Idols, and receiving no answer, cast the Eucharist into the fire.* O fearfull prophaneffe! If you receive the Sacrament again and again, yet having no regard to answer that holy administration with a holy conversation, and God thereupon sling your immortall souls into infernall flames. O righteous vengeance, or if God do not presently cast down your souls to hell, suppose he brings up hell into your souls by terrour of conscience, cast into that case of Judas when he had betrayed the innocent blood, you must not think to fall under so great a sin; but you must also fall under some grievous judgment.

It

It hath been a custome when any was charged with a crime, The Sacrament was given him with these words, *Let the body of our Lord Jesus be to thee a triall of thy innocency or guiltiness.* Upon this ground supposing that some eminent judgment would soon seize upon the guilty: You come to the Sacrament, God secretly saies, The bread thou eatest, and wine thou drinkest this day, let it be to thee in the effect, as thou art in thy estate. Be it unto thee in its working, as thou art in thy walking, what would this produce? You may be amazed to meditate, O then! rather then run this hazard, submit to this censure of refusall from the Table of the Lord: Better indure such a just chastisement, then fall under such sin and punishment.

*Corpus Do-
mini nostri
Jesu Chri-
sti sit tibi
ad probatio-
nem.*

3. Submit your selves to be directed in such ways, whereby the worst of you may yet become meet, and worthy to communicate at this holy Table of the Lord.

And what I call you herein to consider, I reduce to two heads.

1. *To encourage your submission.*
2. *To enlarge the direction.*

Your submission may be encouraged to the use of good means, by such motives as these.

First, Though you have been most unmeet and unworthy, and therefore justly refused, yet using such means, you not only possibly may, but certainly shall become so meet and worthy

Aug. lib. 5.
cont. Dona.
Cypr. lib.
4. Epist. 22.

worthy, as to be readily received. The Apostle first wrote to the *Corinthians*, to put away from communion among them the incestuous person, and after wrote to them to receive him into their society again, 2 *Cor.* 2. 7. being prepared by penitential workings, for that whereof he was before unworthy. It was the error of the *Novatians* and *Donatists* of old, That such as were cast out of the Church for adultery or apostacy, in times of persecution, were never to be restored: which opinion both *Augustine* and *Cyprian* reproveth. *Onesimus* who run out of the family of *Philemon*, yet after being reformed, we read how affectionately *Paul* writes to receive him in again. As there may be just cause for mens casting out, so there may be cause as just for their taking in again.

Secondly, Though in the case of the Sacrament, you can by no means be meet or worthy in respect of a worthinesse of adequation, yet there be ways whereby ye may be worthy, in respect of worthinesse of approbation, such is the transcendent excellency of the Ordinance, you can never be absolutely meet or worthy, yet you may be accepted so; meet and worthy in the account both of God and good men, and for this do you strive to be accounted worthy of the Sacrament of Christ, as to be accounted worthy of the Kingdom of God, 2 *Thef.* 1. 5.

Thirdly, Though you may not by the means
you

you use become immediately so meet and worthy, as some others are of this Ordinance, yet you may be so meet and worthy as to deal safely in this service, as *David* had diverse Worthies, and all did well in the wars, though some did excell the rest, 2 *Sam.* 23. 19.

Fourthly, Though some will not submit to the means, but remain unmeet and unworthy, yet if others of you will go the right way to work, you shall be embraced, notwithstanding as men meet and worthy; those that will not, either they must be forbid, or approach at their own peril, while they are eating and drinking at the Table, they may expect an hand-writing upon the wall, as appeared to *Belshazzar*, when abusing the vessels of the Lord, with a *Mene Mene Tekel*, &c. and better a power to forbid them, then this peril to abide them, plunging them into a perplexed posture, how ever you shall be found to have so much weight and worth as to meet with a sweet welcome at the Table of the Lord.

Fifthly, Though you have had some trouble and sorrow, being cast out for your unworthiness, the greater will be the joy and comfort, when you shall come so in, as to be accounted worthy. The prodigall out from his fathers house, was sore afflicted, but O the meat, mirth, and musick that was made at his return, father and friends, they all rejoice: O the joy to Pastor and people, upon your admit-

admittance, what think you will then be the comfort to you your selves? When the Sacrament to them that be in the gall of bitterness, it shall be as the bitterness of gall, it shall be to you far sweeter then the hony and the hony comb.

Sixthly, Though the very means you are to use to be esteemed meet and worthy at this Table, be very tedious, troublesome, painfull and displeasing to the flesh for present, yet the spirituall good you shall after gain, will abundantly recompence. I read of one about to suffer martyrdom, putting one leg into the fire, cries, the flesh shrinks and saies, *Thou fool wilt thou burn and need not?* the spirit answers, *Hell fire is hotter, wilt thou venture that?* The flesh saith, *Wilt thou leave thy friends?* The spirit answers, *Christ and his Saints society is better, &c.* When you are about such means as may make you meet for a Sacrament. The flesh perhaps will say, *Wilt thou put thy self to shame, and sin to death?* The spirit may well answer, *To eat and drink damnation is worser.* The flesh say, *Wilt thou forsake thy old lusts and loves?* The spirit may answer, *Communion with Christ and his members is better.*

It was an excellent courage in Ignatius, *I am the wheat that the teeth of beasts must grind, it matters not, so I may be pure bread for my masters tooth; let fire, racks and pullies, yea and all the torments of hell come upon me, so I may win Christ: Thus do you resolve though it cost you*

you blushings of face, breakings and bleedings of heart, cuttings of soul, and killings of sin, yet you wil willingly undergo all to gain Christ, that he may be the pure bread whereof you may eat at his Table, and that will excellently answer for all, thus though some of the means it may be you must use to be made meet and worthy to partake at the Table of the Lord, be tedious to the flesh, and contrary to nature corrupt, yet there is that in Christ will well answer the cost. O then! submit to such means, whereby you may be accounted meet and worthy, both of God and men that are good.

That God may account you so, in the way of mercy.

That men may account you so, in the way of their charity.

And seeing I have begun to discourse to you, who may be refused even by men, as unworthie and unmeet; I shall declare to you how you may be received, even of men as meet and worthie.

To direct you herein, two things I propose for your practice:

1. *Sorrowfully to confesse a vil past.*
2. *Seriously to promise good for future.*

Scandals and open evils whereby you have given publick offence, thereof you must make penitent and publick confession; such as have not been ashamed to

Nemo erubescat penitentiam agere, qui non erubuit penitenda committere.

practice

practice and commit sin openly, should never be ashamed to repent and confesse sin openly, saith *Augustine*. It's no shame publicly to passe from evil to good, as *Ambrose* once spoke to *Valentinian*.. We read of one *Eccebolius* in the Primitive times, after a sad revolt, comes to the Congregation where once he was a member, cast himself upon the threshold, with tears crying to the people as they passed in, *Tread, tread upon me, unsavorie salt, &c.* It might rend the most rockie heart to read the penitential expressions and confessions of *Origen*, as translated by *Jerom*, and related by *Ensebius*, who being excommunicate for his denial of Christ, miserably bewails it, passionately pressing the people to pray for him.

*Calcate me
salem insi-
pidum. Eu-
seb. lib. 7.
cap. 1.*

*Nihil est quod pudori esse
debeat, nisi non fateri, Amb.
de penit. lib. 1. cap. 16. lib.
2, cap. 10. Aug. in lib. 50.
Homil. 49. Cypr. lib. 3.
Epist. 17. Origen Hom. 2.
in Psal. 37.*

*Rei terram
sepe pro nos
abjiciunt
cum planctu
& lamenta-
tione. Epis-
copus occurrit cum lachrymis,
& ad pavimentum lamen-
tando praevoitur, & uni-
versa Ecclesia multitudine la-
chrymis suffunditur, Zozom.
lib. 7. cap. 16.*

and to beseech the whole Church to pray for them, and so to admit to Communion. *Augustine*, and *Cyprian* before him, and *Origen* before them both clearly declare, that in their times, such was the course of the Church in this case, and *Zozomen* fully affirms the same order in use. They, saith he, that have offended, come forth into the midst of the people, and fall down flat, with weeping

cessi

ing and lamentation to the ground. The Minister comes to him with tears, and falls down also, and the whole multitude of the Church is poured over and over with tears, &c. Thus the Emperour *Theodosius*, who having commanded a massacre in the city of *Thessalonica*, (upon the murder of one of his servants) when seven thousand in the space of three hours were butchered, was after required, and did manifest his publick repentance in the presence of *Rufinus* all the people, & this before he could be admitted to the Lords Table. The publick penitential confessions of King *David*, in the businesse of *Bathsheba*, and matter of *Uriah*, remains upon record, from whence Mr *Hilderham* on *Psal.* 51. doth abundantly presse this practise in the Church, both from Scripture and reason, to whom I refer those, who in this would be more fully informed, and that others to this may be more effectually inforced. There is only one thing I conceive may most properly be questioned by some, viz.

Whether it be not sufficient for men to confess their sins in secret to God only.

Ans. To clear truth in this, there is something to be granted, and something to be denied.

We grant that mens confessing their sins to *G O D* in secret, it is to be preferred for a threefold cause.

1. Because thereof is ever an absolute necessity.

B b

2. Because

2. Because therein is the more certain sincerity.

3. Because thereby is more spirituall commodity.

The necessity is hereof absolute, its not possible for any man to do well in the things of God, that will not confesse his sins in secret unto God. Sincerity is more certain. In confessing our sins to God publickly before men, we are more prone to play the hypocrites, secretly argues more uprightness, commodity more spirituall; that wherein man is most plain, therewith GOD is most pleased, and that wherewith GOD is most pleased, thereby man is most profited. O the peace and pardon God speaks to the soul, that in secret sincerely sighs out confession of sin, notwithstanding we deny that confession of sins in secret to GOD alone is all that is required; there are cases wherein more is called for, to wit, to confesse sin to GOD before men, yea to confesse sins against GOD unto men, and sure then to confesse unto men such sins and trespasses as are against men, may well be practised amongst men.

To acquaint you with some cases, consider sins whether against GOD or men, are of two sorts, eicher private, or publick. Private sins known to God, but unknown to men, yet must be confessed to men in a two fold case; as first, in case, they so burden the conscience as no ease is had; it is some medicinable cure of heart grief, to pour out words to the air,

faint

faith *Nazianzen*, much more to pitifull and
 faithfull friends, *Jam.* 5. 16. 2. In case the e-
 vill of a private sin so redounds to the hurt of
 many, that God pursues it to bring it to light;
 It ought publickly to be confessed, *Josh.* 7. 19.
 But then publick sins, or sins known to men
 more or lesse, must be confessed publickly, as
 they be known and do offend. If an offence be
 given to a particular Christian, the offender
 must confesse it, *Luke* 17. 4. If thy brother tres-
 passe against thee, and turn again, saying, I re-
 pent, that is, confesse his sin, and expresse his
 sorrow for the same, thou shalt forgive him;
 sure then if an offence be given to a Congrega-
 tion, the offender must accordingl^y frame his
 confession, and so seek his reconciliation, and
 after received to communion. They were injoin-
 ed by the Council of *Nice*, who had sacrificed
 to idols in the persecution of *Lucinius*, to make
 their publick confession, or no admission.

2. It is meet you publickly promise good
 for future. In the book of *Nehemiah* we read of
 the people of *Isra l*, having by sinful mixtures
 soiled themselves, they first publickly confessed
 their sin, *chap.* 9. 2. and next they entred into
 an oath with a curse, to walk in God's law, to
 observe and do his commandments, *chap.*
 10. 29. Publickly swearing themselves to God,
 and then after they went and offered great sa-
 crifices, with great rejoicings, *chap.* 12. 43. An
 oath is excellent to keep you off from sin, and
 keep you in to God. The word in the Greek *Septum.*

for an Oath, is derived of a Greek word that signifies a Hedge, which if once a man have set about himself, he must not break thorow. An Oath is either Assertory, whereby men witness truth to what is in doubt; or promissory, whereby men oblige themselves to what is their duty. Such an Oath *David* publicly promisseth himself to God by *Psal. 119. 106.* & this is seasonable to do upon a Sacrament occasion, thereby to attain the more free admission.

Thus *M. Parker* a man of eminencie for learning and holinesse, who though born in *England*, lived and died beyond sea, who reports the practice of Reformed Churches, not to take any to the Lord's Table, but with a publick promise.

*Si nihil contra adferatur
admittitur quidem, sed non
nisi ieiunii paſſio, & cum Deo
& cum Ecclesia*

*Spondet vero Ecclesia se am-
bulaturum prout ſanctam il-
lam communionem decet,
disciplina illius Ecclesia
ſubiacere velle, &c.*

*Qui ad ſacram cœnam pri-
mum admittuntur, fidei con-
feſſionem coram tota Eccle-
ſia, ut iſtæ edant. Zep. pol.
Ecl. l. c. c. 14 p. 158.*

Yea with him *Zepperus* and o-
ther approved Writers witness
the same, from whom I shall fur-
ther acquaint you, with what
is required in the best Re-
formed Churches, of all that
come to communicate at the
Table of the Lord, in two
things:

A publick acknowledgment of
true Faith.

A publick engagement unto
a good Life.

Confession of Faults of some.

Confession of Faith of all.

But of this Confession I have spoken before.

I shall

I shall onely counsel you thus to engage to good life, and so bee received to Sacramental society.

In *Athens* every one that was admitted to the freedom of the City, came to a publick place, and engaged by oath to maintein holy things alone, and with others, and shall any shun this pious practice, to possesse this privilege in the Church. The Germane Princes by solemn promises, protested they would cleave to the Gospel preached by *Luther* (and hence they were first called Protestants) taking the Sacrament thereupon. *Justin Martyr* who lived 150. reports of three things required of such as were to the Sacrament received; newnesse of birth, soundnesse in faith, and promise of good life.

*Pugnabo pro
sacris &
solus & si-
mul cum a-
lis. Me-
lanct*

*Karvooln-
ois, ois;
y vito-
xois;
Apol. 2*

Isa. 56. 6, 7. The sons of the stranger that shall join themselves to the Lord, to love him and serv him: and shall take hold of me by Covenant, them will I bring to my holy mountain, and make them joyfull in my house of praier, their sacrifices will I accept.

But as for you that are yet in your sins, whether more open or secret: O! how fain would I prescribe you all some course whereby you may not onely passe with men, but with God, as a people proved & approved of the Lord for this precious Ordinance. For truly if you are such as are only received of men, but rejected of God, your case is sad. Suppose a man should be debarred from this Table, yea thrown out

*Quid obest
hominis, si
eum de illa
tabula dele-
re velit hu-
mana igno-
rantia, quem
de libro vi-
uentium non
delet iniqua
conscientia?*
Aug.

of the Church unustly, when yet his heart is right and streight, his conscience clear and cleane towards God, what real hurt hath he? God makes it up: But suppose a man shall be embraced and brought in, yet God abhors; for his heart is wretched, and his conscience is foul towards God, and what good hath he? The man in the Gospel without the Wedding garment, the servants admitted him, and they laid no restraints upon him, they saw nothing that call'd for censure, but takes him in without scruple: O! but the Master of the Feast comes and findes him naked, he commands him to be bound *hand and foot, and cast into utter darkness.* Ah poor man! what ever liberty he had to come in, yet for want of a wedding garment on his back, he cannot get out, but with chains and fetters on his feet, *Mat. 22 11, 12, 13.* Hester 6 the last, it's said, *The King's Chamberlains hasted to bring Haman in to the banquet which Hester had prepared:* but in the seventh Chapter we finde, *that he being there, when the King came to know the wickednesse of his heart, and bloodinesse of his minde, in conspiring the death of his Queen, and all her kindreds, it is said, The King's wrath was up at the banquet of wine, and he rose in a rage, and would not rest satisfied, till Haman was had out and hanged up.*

You may be such as God's Ministers may think so well of, as to hast you in to this banquet, which the Lord hath prepared; but yet
God

God that knows the wickedness of your hearts, and sees here as it were a conspiracie against the life of his Son, and that while you are eating and drinking, you are guilty of Christ bodie and blood; God's wrath is up at this banquet of wine. While *Haman* was at the banquet, *Hester* stands up & petitions the King, that if she found any favour in his eyes *O let my life be given me! &c. for I & my people are to be slain by means of this wicked Haman, &c.* O for Christ Jesus to stand up before his Father the King, and accuse you while you are at the Sacrament, If ever I have found favour in thy sight, now preserve me from wicked hands; think how hereupon the wrath of this great King will be up, and what ruine to your souls is like to ensue: Well, learn how to prevent this in time, you know that for want of a settled Government we have been long kept without this blessed Sacrament; I hope there are among you, who lament after the Lord: and the Lord hasten the desires of your hearts, and the Lord help us to prepare for what we desire: I have already shewed you what more towards men (when called thereunto) you ought outwardly and openly to do. I shall now tell you what also towards God, both outwardly and inwardly you ought to be, that herein God may account you meet to communicate.

The directions I shall give you, I shall take from that course which good King *Hezekiah* prescribed to the Priests and the People in his

time, to prepare them for the *Passeover*, which they had been then long without, Read 2 *Chro.* 29. and the 30 *Cha.* Accordingly there are two things required :

1. *To be humbled.*
2. *To be hallowed.*

Your hearts must be *humbled*, as those of *Asher*, *Manasseh*, and *Zebulun*, 2 *Chron.* 30, 11. who at home humbled themselves, and then came up to *Jerusalem* to celebrate the *Passeover*. In private I pray you practice soul-humbling duties, that so you may be prepared for the Supper of the Lord.

I speak to you who are for present impenitent, stiffe-necked, and stone-hearted, the Lord give you to be humbled for two things, that by your sinfulness this sweet Sacrament of the *Supper of the Lord*,

1. *It hath been corrupted,* and
2. *It hath been interrupted.*

You have corrupted the holy Sacrament of the Lord, *Tit.* 1. 15. *To the pure all things are pure ; but to the impure, and them that are defiled, all is made unclean.* Though holy things have not sanctified you, yet you have polluted holy things : Their sin was foul, *Mal.* 1. 12. that said, The Table of the Lord was polluted; O ! what is their sin then, that do not say, the Table of the Lord is polluted, but yet they have oft polluted, and by sin defiled the same ? O ! what a dreadful thing it was *Numb.* 19. 13. to defile the Tabernacle of the Lord, & is it now
nothing

nothing to have defiled the Table of the Lord? Look how the Prophet complains, *Isa* 28. 8. *All places are full of filthy vomits, yea the Tables are unclean*: for men to defile their own Tables is ill; O! what then to defile the Table of the Lord? *1 Sam.* 2. 17. By reason of the sins of *Elies* sons, men abhorred the offerings of the Lord: Sacrifice which the Lord commanded, was abhorred of men like a loathsome thing, because of their sin by whom the Sacrifice was offered; this is bad, but what is it when the Lord shall abhor his own offering? Consider the first of *Isaiah*, *Incense from men of foul hands and hearts, is an abomination to the Lord*: instead of a sweet smell, it hath a stinking savour, and provokes God to wrath: to cause the Lord to loath his own Ordinance, O sad! O! be humbled deeply before God for this.

*Incensi odor de immun-
dorum manibus reputatus est pro
facere, &
iram non
gratiam
presumtio
meruit,
Cypr. de
Coen. Dom.*

Again, as through your sins you have corrupted, so you have interrupted this holy service, for this also be humbled.

The former hath been the cause of the latter: Water that runs into narrow pipes, while all is kept clean, it passeth freely; but when the water is thick and muddy, and pipes and passages foul, then the course of the water is stopt: Pure and good blood goes easily into all parts of the bodie, and into every vein; but when the blood is corrupted, its free course is hindered: O! it's our corruption of nature that hath caused an interruption of the Sacrament.

ment. O! the fearful deilements of this pure Ordinance in all the parts of the Kingdom.

The Lord remove all our mud, that these waters of the Sanctuary may run clearly and freely. The Lord cure our corruptions that so there may be no obstructions, but as a Sacrament, so Christs blood in the Sacrament may passe abundantly. O! let us look back & weep bitterly, in that we have thus broken off the way of this Ordinance. O! how God was displeased with those that trod down the pastures, and fouled the waters with their filthie feet, that so his flock could not eat or drink, *Ezek. 34. 13, 19.* O! must not God needs be angry with you, who by your sins have puddled this water, have stained and so stopt these streams of God? *Gen. 26.* we read that *Isaac* had no Wells open to water his flocks, for the *Philistims* had stopt up all the Wells of Water, which were digged in the daies of *Abraham* his Father. Your sins, and the sins of the land have stopt up these Wells of water, that the flocks of Christ in divers Congregations of the Kingdom have at this day no where to drink, *Jer. 5. 24, 25.* yet say they not in their hearts, *Let us fear the Lord that gives rain, and reserves to us the appointed weeks of the Harvest.* Though your iniquities have turned away those things, and your sins have with-holden good things from you: O that you would yet fear the Lord! who gives you the rain of his Word, and can reserve again for you the appointed months for the
 Sacra.

Sacrament, though for a while your iniquities have turned away those things, and your sins have hindred such good things from you.

Nay by this means God's dear children have been deprived of their bread; this refreshing food of their souls. A sad case in the book of the Lamentations, when children have cried to their mothers for bread, and they had none to give them: little Infants have laid their hands in their Mothers bosoms, but could find no milk in their breasts: What soundings, faintings, and fallings down in the streets of the Citie, &c. read the 2. of the *Lament.* 6, 12. and is not this heart-lamenting matter, when the poor hungry Saints and servants of God have cried for this bread, and their Ministers not know how to give it them? Divers poor Congregations have neither Ministry of the Word, nor administration of Sacraments, *Amazones velut qui mamam non habent. Amazones à māmā ē. mamma ducitur nomen. Hinc Servius notat Amazonas Atatianas uni mamas vécari.* *Cant.* 8 8. We have a little sister and she hath no breasts, what shall we do for our sister? The God of heaven help in this case; and there be others who have onely one breast, the Word preached, but not the Sacrament administred. History reports to the praise of those warlike women of *Scythia*, that they cut off one breast, that they might the more dexteriously draw their bows in battle, and onely one breast left to bring up their children. I cannot but record this on the contrary with grief (and with tears more ready to fall from my eyes, then words from my mouth) to think of Congregations like women with one breast. It's

It's a joy to a good Minister as to a loving Mother, when there is two full breasts to draw out for the child to suck, and it's a trouble when one is dry. The Lord fill both our breasts with good milk: O! let us be humbled that our sins have done us this wrong, I fear the other breast should be taken away too, for our wantonnesse, worldlinesse, waywardness, wickednesse the good Lord prevent. O! mourn in secret for your sins, that have so corrupted and interrupted the course of the Sacrament.

I have before told you what publick sorrows, publick sinners are to expresse, O! now learn what private remorse ought to abound between GOD and all your souls. Bodily wounds are worst when bleed most inwardly: but wounds of godly sorrow are best, that bleed more in the heart, then is wept out at the eyes: O go aside and cry, *Strike LORD, LORD strike this stony heart of mine*, that out of this hard rock waters of sorrow may gush: publick sorrow without private, argues

Magis culpa digna est quæ ad laudem lacrymas fundit, quam quæ pulchritudinis causa coloribus faciem suam pingit, hypocrisie, and is never pleasing to GOD, as she that hath rotten inwards, a black heart, but paints her self with colours, that she may have a beautifull face, is hateful to God. but more abominable is he or she that hath a hard unbroken heart, yet can water the cheeks in the presence of others with tears, *Mal. 2. 13.* They covered the Altar of GOD with tears, yet in heart were impenitent sinners, and God abhorred their sacrifice. Would you be accepted of

Chry. Hom. 6. in Mat.

of *G O D* at the Sacrament? O! go first & weep much in secret, and mourn because you can mourn no more, the more the heart is thus torn, the more entire it is, and the more meet to receive Sacrament sweets. This is the first thing, *Be humbled.* *Non est cor integrum nisi sit scissum.*

2. *Be hallowed,* you must be sanctified and holy as many of you as would be meet for this holy service, 2 *Chron.* 29. 15, 17. 2 *Chron.* 30. 15. see what sanctifying there was of persons and things, to prepare for the Passeeover, O do you consider what sanctity and holiness is required to prepare you for the Supper of the *L O R D*.

Now in this hallowing lies a twofold holiness, both which must concur, that you may ye holy, and so fit for this holy business.

1. *Relative.*

2. *Positive.*

Relative holiness takes in two things.

1. *A separation from sin.*

2. *A dedication to G O D.*

1. *You must be separate, Hest. 6.* You read how the Passeeover being to be kept, it is said, that all such as had separated themselves from the filthiness of the heathen of the land, did eat, and kept the feast seven days with joy; and we see how *Ezra* after exhorts, *chap.* 10. 10, 11. He stands up and saies to the people of *Israel*, Ye have indeed transgressed, yet now make confession unto the *L O R D* your *G O D*, and do

do his pleasure, and separate your selves from the people of the land, and all the Congregation answered with a loud voice, so must we do, and so do you, *O separate ye your selves from sinfull courses and company.* There is a good Schisme and separation that cuts asunder the cords of corruption, that breaks the brotherhoods of wicked men, though there is a schisme and separation, that is very bad, which breaks the bonds of *Christian* unity, and rends *Christians* from society one with another. *CHRIST* will separate at the last day, but who? The sheep from the goats, and not the sheep one from another. Who are they which dare do that now, which *CHRIST* himself will not do? nay dare do that, which *Christ* himself hath undone: *CHRIST* came down from Heaven to break down wals of separation, *Ephes.* 2. 14. and they build them up again. All the time *CHRIST* walked upon the earth, he did not leave behind him the least footsteps of such separation, as of late hath been every where peremptorily practised; Nor yet any of the Apostles that came after him, we read, *Act.* 19. 9. that when *Paul* had for three months been preaching publicly at *Ephesus*, *Diverse were hardened, & blasphemed the way of the Gospel, then he departed from them, & separated the Disciples.* He separated the Disciples from them that blasphemed, not the Disciples one from another, & this after they were hardened, & so became incurable, *2 Cor.* 6. 17. *Come out from among them,*

them, and be ye separate, from whom? There were some in *Corinth* continued professed Idolaters, those who were converted to the Christian faith, must come out from among them and be separate, for what agreement, saith he, hath the Temple of God with Idols? ver. 16. so separate, I beseech you, as to cease all finfull converse with prophane men, if you love to live among dead mens tombs, you are not fit for the Table of the LORD. In this Supper, as the Elements, so the Communicants must be separate from common and corrupt uses.

2. You must *dedicate* and devote your selves to GOD, 2 Chron. 29. 31. Then Hezekiah said, now you have consecrated your selves unto the LORD, come near, and bring sacrifices and thanks-offerings into the house of the LORD, 2 Chron. 30. 8. Be not stiffe-necked as your Fathers, but yeeld up your selves to the LORD, and then enter into his sanctuary to serve the LORD. Thus do you resigne up your selves unto GOD, and then come to this holy Table: all and each of you I exhort, O give thy self to GOD, and that

Truly, without dissembling.

Timely, without delaying, and

Totally, without dividing.

An unsound Christian is as the false mother in the Kingdome, that would have the child divided, he is loath to give himself wholly to God: whereas a sincere Christian takes these two parts,

parts, body and soul, and doth as the poor widdow in the Gospel with her two mites, *Luke 21. 3.* throws them both together into the Lords treasury, devotes them both to the Lord's service: when you are willing to go, and put all into the treasury of the Lord, then you are fit to come to the Table of the Lord. I suppose when you shall be at this Supper, you will desire to have both Elements, Bread and Wine, and both things signified, Christ's body and blood,, O then give both body and soul to God: If you would not have a half Sacrament, nor a half Saviour, O let not God have a half soul, and a half service, but give your selvs wholly to God, *2 Cor. 8. 5.* O thus separate your selvs from all sordid uses, and consecrate your selvs to God, for all holy purposes, that you may be meet for the Table of the Lord. O! arise with the prodigall, *Luk. 15.* and leave feeding with the devils swine, and come home (how distant soever you are) to God, and sue to be one of his servants, for ever to live in the bonds of obedience, then you shall have bread enough, and meat enough to your bread, a whole fatted Calfe, *vers. 17. 23.* Thus much for that relative holinesse required. I proceed to positive holinesse, in respect of which you ought to be holy also, and this is two fold. *Habituall* and *Actuall*.

Luke
15. 18.
(*Surgam*)
quia iacebat
(*& iho*)
quia longè
abera: (ad
patrem me-
um) quia
sub princi-
pie porco-
rum erat.
Aug.

Sanctitas
duplex. se-
rminalis &
germinalis.

1. *Habituall holinesse*, that is, the infusion of such divine graces, whereby you may be fitted for the service of God, whereunto you are de-

devoted: my praier is with the Apostle, *1 Thes. Anima & 5. 23.* The Lord sanctifie you throughout in *spiritus, i.e.* soul, in body, in spirit, *Matth. 13 33.* The par- *τὸ ἵκετο* rable tels us of the woman that took her leaven *καὶ τὸ* and laid it in three measures of meale, till the whole *ἐκείνη* was leavened: The Lord lay such a holy leaven *ἵκετο* of grace in these three parts, body, soul, and spirit, that the whole man in each of you may be leavened, & you may be sanctified throughout, that GOD by his Spirit would come down and break a box of holy spicknard in your hearts, that the whole house might be filled with the sweetnesse of that odour, *John 12. 3.* That GOD would pour that holy oil upon your heads, that may run down to your beards, and to the skirts of your garments, that you may be all over anointed of GOD, *Psal. 133. 2. 2 Cor. 1. 21.* That your hives may be full of the honey of heaven, your hearts filled with the graces of GOD, and then

2. *Actuall holinesse*, to make you meet communicants, It's not enough to have grace in you, but there must be a holy exercise of all those graces in you, ready to put forth in all practicall imployments and improvements. Souldiers while they lye still in their quarters are of little use, and do little good, but when they are drawn out and march forth in their ranks and place, then they be fit to go upon service, and ready to encounter an enemy in the field: while graces lye idle in the heart, they are to little purpose or profit, but graces

drawn out in exercise, are prepared to an y holy service.

When ever you are to come to a Sacra-
ment, you must strike up a call, and beat a
march to your graces aforehand, and so come
and close with *C H R I S T* in this Ordinance.
O ! know that you cannot in this, or any o-
ther Ordinance, act holily without this actual
holinesse; such a holinesse you ought to set a-
work in all your works, even in common acti-
ons, in ordinary eatings and drinkings, you
ought to hold forth holinesse, much more when
you come to eat and drink in the Sacrament.

Zach. 14. 20, 21. It's prophesied, how upon every
pot in *Judah* and in *Jerusalem*, should be writ-
ten *Holiness to the LORD*, much more on
the pots in the *LORD'S* house. O ! I be-
seech you be holy, and indeed holy : a visible
sanctity, though inward hypocrisie, may give
you admittance among men, but there must be
holinesse with uprightnesse, or you can have
no acceptance with *G O D*. In a mans body,
when each part must act in it's place, the little
finger that hath life, is fitter for service then
the glasse eye that is only for ornament : and
truly when Christians shall be to act in this
Supper-service, it's better to be a sincere *Rahab*,
then an unsound *Judas*, Christ-man may per-
mit him, but Christ-God abhors him. An hy-
pocrite in his most g'orious work is abomina-
ble to *G O D*, whereas a true Christian in his
poorest imploiment finds favour in his eyes. O
do

*Non se per
sancti sunt
qui loca san-
cta tenent,
sed sancti
sunt qui san-
ctorum opera
sanctè exer-
cent. Hier.*

*Al lierest in
corpore digi-
tus vivus,
quam oculus
vivens.
Aug. in
Psal. 130*

do not appear only, but be in heart really holy, you that intend the holy Table of the LORD. An hypocrite in this businesse may pretend great tendernesse and strictnesse: O! how afraid least any guilty of CHRIST'S blood should partake with him at the Sacrament, when yet the guilt of CHRIST'S blood may lye upon his own soul without fence, for his hidden & secret sins: as those Jews, when Judas restored his thirty pieces, Matth. 27. 6. they would by no means have the price of Christ's blood lye in a chest, when yet the guilt of this blood lay on their hearts without any remorse, O grosse! They would not defile themselves by coming into the common Hall on the preparation day to the Pascheover, but to imbrue their hands in Christ's innocent blood they scrupled not. O! they must not eat in vessels unpurified, O! what washing of pots and pans, but the meat they eat in these, was polluted with oppression and intemperance, Matth. 23. 25. Woe to you Scribes, Pharisees, Hypocrites, ye make clean the outside of the cup and platter, but within all is full of bribery and excessse. O! for GOD'S sake see you be sanctified and holy, both within and without: You are not fit for the holy Table of the Lord, till you are indeed the holy Temples of the Lord. Be humble. Be holy: these must passe inseparably upon you: First, be humble. Then hallowed. A building of holinesse is not set up in the heart, but the strongholds of the De-

Matth. 27. 6.

Qualis hac

innocentia

simulatio,

pecuniam

sanguinis non

mittere in

arcam, &

ipse sangui-

nem mittere

in conscientiam? Aug.

Job 18. 28.

Quid tuum

aliare? mens

ura spiritua-

lis. Quid

spirituale?

tuum sacri-

ficium? om-

nis bona o-

peratio,

Quod tuum

Templum?

mundum cor

in quo Deus

habitare a-

mar Chry.

*Vide Hier.
ad Fabiolū
de 42. man-
senib. man-
feste. I.*

vil, by true and through-humblings of heart are battered and beaten down. The Jewish *Rabbins* report, that the same night that *Israel* departed out of *Egypt* towards *Canaan*, all the Idols and Idolatrous temples in *Egypt*, by lightning and earthquake were broken down; and truly at that very time when men go forth from their naturall estate towards heaven, in a way of holinesse, all the synagogues of satan and idols of jealousie in them, are by soul-enlightenings, and sorrowfull-heart-quakings broken down: O! I beseech you submit to this way of *G O D* with you, and work of *G D D* in you, as ever you desire to be seen with acceptance at the Supper of the Lord. To conclude, it's reported of *M^r Bolton* now with *God*, calling for his children on his death-bed after some speech to them, he ends, and *I hope there is none of you will dare meet me at Christ's tribunall in an unregenerate estate*: O! that I might thus close my counsell to you, *I hope there is none of you will dare meet me at the LORD'S Table in a sinfull estate*. If yet you will unhumbled and unhallowed, come into this tent, and as *Sisera*, *Judges* 4. 19, 21. take the milk and the butter, I have told you of the nail and the hammer. The *L O R D* is free and *I* am free, the hazard bee upon your own heads.

Use. Exhortation. Intreating *Christ's true Disciples* to two things, as touching this *Gospel-Supper*.

To

To a real and actual use of it, and
To a regular and accurate use of it.

1. Really and actually to partake at the
Table of the Lord, and unto this end take No-
tice :

*What may dissuade from the neglect, and
What may perswade to the receipt.*

To live in the neglect of the Lord's Supper,
who are the Lord's servants,

'Tis sad and lamentable :

Yea, bad and culpable.

'Tis Bad and sad for the servants of the Lord
to live without this Supper of the Lord. O! the
comfortable concurrence of pious Ministers
and precious Christians in the Primitive times,
to transact this sweet service. *Justin Martyr*,
who lived about 150 years after Christ, relates
the custom of the Christian Churches in this
Communion-case : *The Minister (saies he)*
leads the way, and is the chief in the work ; with

all his might and best abilities hee
pours out prayers and praises to God,
and the people with a loud voice of
alacritie crye, Amen, Amen. And
distribution being made of Bread
and Wine so blessed, those that are
present partake thereof, &c. But
O! the lamentable negligence
that hath appeared both in pub-
lick Ministers, and private Christians ; laying
by, and leaving off, this lovely and lively Or-
dinance. The sadness of which, even unto both

Præpositus (quantum pro
virili suo potest) preces &
gratiarum actiones fundit,
& populus fauste acclamat,
dicens, Amen, Amen ; &
distributio fit eorum in
quibus gratiæ actæ sunt
cuique præsent. Justin
Martyr Apolog. 2. ad Anto-
ninum Imperatorem.

sorts may be soon observed,

*Both in the Causes,
And in the Effects.*

1. There are many unwarrantable and uncomfortable *Causes*, through which this service (even among Christs servants) suffers a long neglect, as may be seen:

*Some on the Pastors part, and
Some on the Peoples part.*

1. By and through the *Pastors* or Ministers default, this sweet service hath had sad pawses in several places. Of such there be two sorts.

1. Some are *unmeet* to meddle in these *mysteries of God*, utterly unfit to break this blessed Bread of life. One of the *Antients* makes

*Anyum obscuratum est, quia
Sacerdotum vita olim clara,
nunc reprobata ostenditur.
Hi qui per orationem
pradicationem, Sacra-
mentorum . administratio-
nem semper intus esse debe-
ant, per vitam foris vacant,
&c. Greg. Hom. 17. super
Evang.*

this sad moan of some Ministers; When they should shine as the gold of the Sanctuary, and in their lives be like pure and refined gold, through their unworthy walking they are as drossie and reprobate gold, &c. When they should by Praier, Preaching, and holy Administring the Sacraments, inwardly be walking with *God*, they are out in the waies of the world, &c. Thus is the service of the *Lord* made loathsom, and the Table of the *Lord* contemptible. As through the sins of *Eles* sons the Sacrifices and Offerngs of the *Lord* were abhorred, 1 Sam. 2. 17.

Secondly, som are *unwilling* to meddle in the
Ad-

Administration of this Sacrament, though it be an Essential part of their Pastoral Office. *Do this*, saies *Christ* to his *Disciples*; therein considering them, not so much as private Members to receive the Sacrament, as publick * *Evangelic* Ministers to give the same. Sure the great *lici* work of a Gospel-Pastor is *To feed* * *his people*. *vii perso-* Now this most properly is the *Feeding* *Ordinam sustinet* nance. In the preaching of the Word, a Mini- *Feetm, &* ster is as a *Father* to beget: In delivering the *cum ei dici-* Sacrament, he is as a *Mother* to nurse and che- *tur ad omnes* rish children begotten; *1 Thes. 2. 7. We were mas me?* *gentle among you, even as a Nurse that cherisheth* *Pasce oves* *her Children*: Not as a Nurse mercenary, but *meas. Aug.* as a nursing mother; not as one that nurseth *lib. de ago.* others children, but as one that nurseth her *Christi,* *cap. 30.* own children. A Minister (to use *Chrysostoms* comparison) shou'd not be as a Mother on- *Chrysost.* ly, to bring forth children, and then put them *ad popul.* out to nurse, or take a Nurse into the house, *Antioch.* but ought to suckle them her self; and so did *Hem. 60,* his mother towards him her son. *Basilus* perswading *Chrysostom* to a Monastical life, *Anthusam* his mother thus dissuaded him, say- ing, *O my son! remember not onely with what throbs I brought thee forth, but as a Nurse, how oft I stroke my breasts into thy lips.* How sad is it when Gospel-Ministers (like the gallant Mothers of our times) that turn their chil- dren to seek Sacrament-milk abroad, or one- ly hire some to give the Sacrament, themselvs not drawing out this Breast. To their people

they preach, and that is all. I have heard a Woman much blamed for undertaking to be a Nurse, having but one Breast. Sure such as undertake to nurse up children for God, should have both Breasts; Administering the Sacrament, as well as preach good Sermons.

Object. *Object. We want due Discipline and good Government, whereby to separate between the precious and the vile.*

Answ. *Answ. 'Tis a matter much to be lamented, that amongst us Good Government, and Due Discipline should be at such a distance; and I doubt will hardly have any good Introduction without some great affliction. Cyprian sadly*

complaineth, saying, That Quia traditam nobis disciplinam per longa corruperat, jacentem, & penè dixerim dormientem censura celestis erexit, &c. Cypr. Senn. de Lap's.

Discipline the Lord hath delivered to us, and those censures of the Church Christ among us hath required, through secure peace, have alas! lien long asleep; but now the Lord hath awakened them by the

Discipline of the Crosse, and censures of sore sufferings. This was under the cruel persecutions of Decius, about 250 years after Christ. Indeed in our dates Ecclesiastick Keies have been lamentably cast by, that to the Table of the Lord should let in and lock out; yet surely something of that which should be done by a vigorous Government, may be done by a voluntary Agreement, by a consent of the better sort, who are willing to submit themselves to meet Rules for the right-management of this holy

holy Sacrament. And of this in some present Parishes there be comfortable *Experiences*, as imitable *Examples* for others encouragement to undertake the same. And truly it is no lesse then our duties, when we cannot do what wee should, to do what we can.

Object. But our Parishes are like the Ponds of *Object.* Egypt, fill'd with the Frogs of prophanenesse, men walking and wallowing in wickednesse.

Ans. This also I grant is a grievous and *Ans.* mournful matter, the multitude of monstrous sinners in every place; this may well put a pious Pastor upon the pitiful expressions of Gods *Melius est* Prophets: *Who is me that I sojourn in Mesech, in extrema* that I dwell in the tents of Kedar, &c. *Psal. 120, solitudine* 5, 6. *Who is me, I am undone, I am a man of un-* quam inter clean lips, and I dwell among a people of unclean *tanta homi-* lips, *Isa. 6. 5.* O! that I had in the wilderness a *num scelera* lodging place of way-faring men, that I might *commorari,* leave my people, and go from them, for they be a- *Eccl. Hiero.* dulterers, &c. *Jerem. 9. 2.* But yet be there *9. 2.* not so few found as *Lilies* among the *Thorns*, as *Wheat* among *Weeds*, as *Sheep* among *Wolvs*, fit for Sacrament-food. Christ finds a little flock in a large pasture, and he feeds them. Tell me O thou whom my soul loveth, where thou feedest thy flock, *Cant. 1. 7.*

2. By and through the peoples default: even some of the better sort, whom a good Pastor would take sweet pleasure in, and much comfort to communicate with, yet are but heartlesse hereunto, as may be easily seen

Where

*When the Sacrament is not administred,
And when administred the Sacrament is.*

1. *When it is not.* Poor desires they express after it, who should have the highest hunger to it. As those little children, who poured out their souls into their mothers bosoms, saying, *Where is bread and wine*, Lam. 2. 12. Thus should they, as in their Ministers bosom, bewail this want, and beg this Bread. But alas! that which they should be unsatisfied without, without it they be satisfied.

2. *When it is.* Bread set upon the Table they turn their backs upon. They come and hear the Word, and away they go. Either unmeet men must uphold the exercise of this Ordinance, or as for them this service may quite sink. Sure very unkindly does Christ take this.

Object.

Object. *But there be some orders used in and about the Sacrament, we see no reason for, and so we refrain.*

Answ.

Answ. Suppose there be some orders you do not see the reason, yet there may be reason for such orders. An eminent man, who lived, about 220 years after Christ, in some of his excellent works hath these

Sed in Ecclesiasticis observationibus sunt nonnulla hujusmodi quæ omnibus quidem facere necesse est, nec tamen ratio eorum omnibus patet, &c. Origen. in lib. Num.

considerable words: *In the Ecclesiastick observations there are some things requisite for all to do, though all see not the reason why they should be done*: And he in-

stances in the administration of both Sacraments

ments, some orders, manners, gestures, waies, words, rites, rules, times, places, and such circumstances be observed about them, the reason of which all may not see, yet for them reason is to be seen, and the things requisite to be done, least we leave an indispensable Ordinance, for a disputable Circumstance. *Orders* in and about this sacred service, we may consider of two sorts :

*Some sinful and bad,
Some lawful and good.*

1. Such *Orders* as do change the nature of the Ordinances, corrupt the Institution, and alter the essentials of the Sacrament, are certainly sinful, and such are not to be submitted to.

2. Some *Orders* do onely guide the manner of the Ordinance, direct the Administration, and dispose the circumstantials of the Sacrament, and such may be lawful and good. Christ having left libertie herein, saying onely, *Do this*, but not saying, *Thus or thus shal ye do it*. And so therefore to do the same is not sin.

Object. Suppose it be sin to me, who am not satisfied therein.

Answ. Sin meerly supposed, cannot excuse *Answ.* service plainly imposed. The service is certain, the sin is doubtful : We must not for a doubtful danger neglect an undoubted duty. To neglect the Ordinance is an unquestionable sin ;

Lege Zanch. de Redemp.
l. 1. c. de cultu Dei extern.
488. 491. Beza Epist. pag.
25. 72. Calv. Instit. lib. 4.
ca. 10. Chemnit. Exam.
par. 2. p. 32. col. 2. &c.

sin; to observe such an order, the sin is but in question. To clear which question, or supposition, 'tis good to seek satisfaction.

Object. *Object. But some persons be admitted we must not communicate with, and therefore we abstain, least we sin.*

Answ. *Answ. The admission or reception of such persons to partake,*

Either it is your sin;

Or, your sin it is not.

1. *Your sin it is,* if their Admission be through your Omission, their receipt through your neglect. Scandalous evils you know by them, but will not complain of them, or orderly appear against them; yet for your presence you refrain the Ordinance, whereby you abide under a double blame; viz. In concealing their sin you ought to declare, and in forbearing that service you ought to perform. Your selves will rather irregularly keep out, than help to have others regularly cast out, and so while you seek to shun some supposed sands, you rush upon a real rock.

Deut. 13.⁸

Prov. 29.

24. I Cor.

5. 11, 24 &c.

2. *Your sin it is not*, if you proceed so far as concerns your places. You would do more, but cannot: others may do more, but will not. You leave the sin at your doors. They who be armed with an *Authoritative Office*, yet take in whom they should shut out, to them 'tis sin. But whom 'tis not your dutie to be removers of, those 'tis not your sin to be receivers with. Shall Christians seeing some that are bad, leave the

Lord's

Lord's Table that is good? Will a good Justice of Peace go off the Bench, because some that sit there are corrupt? Say some such do receive, yet you do not so much join with them, but they rather join with you. For you to join with sinful men in sinful matters, would be your fault, and bring you guilt. But if some bad men will join with you in good matters, it may be your profit, not your prejudice. To celebrate the Lord's Supper is a work in it self exceeding good; and if others (enemies to Christ) will go so far with you as the outward act, it may be sin to them, not so to you. Shall good and loial subjects not keep their Allegiance, or yeeld their obedience to their lawful Prince, because a known Traitor will appear, and pretend the same? Or shall one Traitor, concurring in an outward act of homage, cause a whole company of faithful Subjects to offend, in performing their bounden obedience? Christ your *King* will not so unkindly construe your cordial intentions.

Secondly, Sad and evil effects follow upon this Sacrament-*cease*,

Both to Ministers,

And to people.

I. *Ministers* may hence find their other labours fruitlesse. They preach, and preach, yet people run awry, and no direction will keep them in ways aright. A Barge-man that only plies one Oar, and lays by the other, cannot bring his Boat forward, or carry it on in a strait

strait stream : but it turns aside into some bye-corner. About our pastorall employments, the carefull use in our little Boats of both Oars, might be much benefit, but laying by of one, the labour at the other probaly proves bootlesse.

Yea hence may Ministers come under much contempt ; perhaps we have not our *double honour*, because we do not our *double labour*, we neglect *Gods* highest Service, and *God* may leave us low, to be neglected. The way is not to raise up our Dignity, by letting fall our Duty. 'Tis our duty not only to *manifest*, but also to *magnifie* our ministry. *Rom. 11. 13.* That is not by resting in the littlest and lowest parts of it, but by rising to the greatest, and highest exercises, that appertain to it ; If we do not thus magnifie our minstry, no marvell if men vilifie us as Ministers.

2. People receive Soul-prejudice by ceasing this Sacrament-Service.

To wit { *The worse sort,*
 &
 The better sort.

1. They that are *worse*, from hence they fall to sling off all *God's* Ordinances : When they see such as be better then themselves to bawke some of *God's* service, then they turn their backs upon all the service of *God*. As when some of a Princes prime Subjects wax loose in some part of their obedience, others readily run out-right in rebellion, and cast off all their subjection.

subjection. We read in the first of *Hester*, that when King *Ahasuerus* sent for *Vashti* the queen to the Court, and she refused to come, the King was wroth with her, and made a roial Decree against her, lest the Ladies of *Media* and *Persia*, and other Wives in those parts should, from the *Queens* refusal, cease all due observance to their *Husbands*.

2. Such as be of the *better* sort, and more refined, by their refrain'g from the *Lord's Table*, are severall sad sequels. Hence unbrotherly-Breaches, Differences, and Divisions, among Christians increase. They are like loose stones in a building, ready to fall one from another, for want of Sacrament-cement to knit them fast. Hence come coolings and sad decays in Christianity, zeal for *God*, and love one to another languishes; Hence so little benefit by other means of grace and mercy. *Christians* bawke one way of *G O D'S* worship, and *G O D* blasts them in another. They will not practise that way which *God* requires, & they cannot profit in another way as they desire. Yea hence at length they leave & depart from the other parts of publick-worship. The Sacrament they forsake as their *sin*, then *God* suffers them to forsake Sermons, and Sabbaths, as their punishment. The contempt that now abides *Baptisme*, may be a bitter fruit of the *Lord's Suppers*-neglect; The two Sacraments in the Church, are as the two parts of a House. The lower, & foundation-part. The upper, and the building-part. Baptisme

rine is as the foundation-Sacrament. The Lord's Supper is as the building-Sacrament. They who take off the *building*, do at length take up the *foundation*; and so race all Religion. Now a days, do not diverse deal with all the Ordinances of the Gospel, as Christ did with the Ceremonies of the Law, abolish them, and make them all Null. Others sever them, making this blessed Sacrament as the Brazen Serpent, a *Nehashotai*, or a thing of no worth. 2 Kings 18. 4.

'Twas a sad thing when the vail of the Temple was rent in sunder, from the Top to the Bottom. And is not this sad? when the service of God, and the worship of his House is severed, and rent a sunder; and is not taken up entire, and carried on together. How ill was it in *Ananias and Saphira*, *Act. 5.* when they kept back part of the price, and did not bring the whole portion, and lay it at the Apostles feet. So is it ill in *Christians*, if they keep back any part of God's service, and do not give themselves wholly to God, in the use of all Ordinances; especially when that of the highest receipt is under the greatest neglect. May we not to this in part, impute the present spread of poisonous opinions; No wonder if where there is a want of the best of Ordinances, if there spring up the worst of errors. Good Sacrament-soile layd on our fields might diminish these weeds. But I will forbear, to mention any more of the sad-effects of Sacrament-refraints,

refraints, as may be found among professing Christians. *Chrysostoms* expressions, they are worthy of our consideration. *As the cold and carelesse coming to the Lords Supper is perilous, so no participation thereof is full of pernicious evils. As the use of this Table is the strength of the heart, the force of the soul, the Sinews of the mind, our hope, our health, our life, and our light: So the neglect of the Lords Table, is the enfeebling of our hearts, the breaking of our hopes, the bringing of our souls as into the darknesse of death, yea disposing them to diverse designs of the Devill, with other dismall Evills. Dear Christians! do not then withdraw, nor be withdrawn from the Table of the Lord; the neglect of which, both the causes and effects considered, is so sad and infull.*

Object. But suppose I be not a person to whom *Object.* the Lords Supper belongs, and so I shall sin in receiving.

Ans. Such a scruple supposed, is two *Ans.* ways satisfied.

By reflecting on somewhat former, and

By observing of somewhat further.

1. Reflect upon what hath been already said, to set out the signs, of *Christ's* sincere Disciples, to whom certainly the *L O R D S* Supper belongs.

2. Observe: What more may be said to set
D d out

Ut frigida et inconsiderata accessio ad Eucharistiam, periculosa est: ita nulla illius coenae participatio perniciosa est: Sicut ipsa mensa nostra anima viset, nervi mentis, spes, salus lux et vita nostra, ita &c. Chrysostom Homil. 24. in 1 Corinth.

out such persons to whom of certain belongs this Supper of the Lord. For clearing of which I shall require the *Answer* of your Consciences, unto four severall *Questions*.

1. *Are you Members of the body of Christ?* I do not demand whether you are grown, and strong Members, but whether you are reall and true Members, as may be manifest by your

1. Corint. 10. *Apostolus aperte docet, ad illos tantum pertinere participare de uno pane & uno calice Domini, qui de Corpore sunt Ecclesia, eo, quæ viva Christi membra, &c.*
Zancki. in Lib. 1. *Epist. ad princip.* Frederic. 3.

Activity, Sympathy, &c. Active to helpe the Body of Christ in wants and straights, fellow feeling with Christ's Body, when you cannot help it. Remembring them that are in bonds, as bound with them: and them that suffer adversities, as being your selves also in the

Bodie. Heb. 13. 3. You do what you can to keep up Christs Body by the best contributions of your hands, and when you cannot, yet still you carry the body of Christ in the closest compassions of your hearts. *Beza Reports of Calvin;* That he was so compassionate to the poor oppressed Churches of Christ, that he carried them as upon his Shoulders, and bore them in his bosome, oft breathing out, this Sad Sigh, *Usque quo Domine, How long Lord.* Thy poor people pant, perish, &c. *How long Lord?* How are you affected with tenderness to Christs mysticall Body, as fellow-members? then to you belong the Sacramentall Body of Christ as meet receivers. *They who are Christ's Body, may eat the Body of Christ.* 1. Cor. 10, 16, 17. verses, are

are worth your view, to make this visible.

2. *Are you friends to the cause of Christ?*

Friends, not onely when Christ and his cause rides in triumph, and all before and behind,

sing, *Hosanna in the highest*. But

friends, when Christ, and his Cause,

his Gospell, and people are at an

Under, and the Common cry is

Crucify, Crucify. Yea when it comes

to this, that either you must

disclaime the cause of Christ, or sustaine the

croffe of Christ. You will abide by his Cause,

though you beare his Croffe. *This is friend-*

like. Luther when he saw Melancthon begin to

shrinke at secret sufferings: *Ah!* (saies he)

If the cause be not Christ's, why did we ever owne

it? And if it be Christ's: why should we ever

leave it? I had rather fall with Christ, then stand

with Cesar. Here was a Friend. Be you the

faithfull Friends of Christ. Art thou a Friend,

to what is Christ's for Christ's sake? A Friend to

the Truths of Christ? A Friend to the wayes

of Christ, to the dayes of Christ, the

Dignities of Christ: as a Friend thou appear-

est for them, pleadest for them. Friends have

friendly communion. Friends are free and fre-

quent at one anothers Tables. *Eat O my Friends!*

layes Christ, Cant. 5. 1. Christ will have a

Table for his Friends, when he makes his foes his

Foot-stool.

3. *Are you wearie of Sin against CHRIST?*

Of sin to be wearie, and as against Christ, to

*Inimici Christi ad cenam
Christi admitit non debent,
Sed amici est enim hac coena
Symbolum amicitiae, &c.
Zanch, ibid.*

*Τα τῶν
φίλων
πάντα κοί-
νας, &c.
Plutarch.*

be wearie of sin, is a good signe of a gracious soule. There is never a wicked man throughout the World, that is wearie of sin, though he may be wearie in sin. *Thou wert wearied in thy way, yet saidst thou not, there is no hope. Isai. 57. 10.* Much lesse is such a one wearie of sin, as against Christ. Christ considered by a good man, makes him wearie of sin. Christ is wearied with it, and therefore he is weary of it. Christ is burthened with it, and so he is heavy Laden under it. Now such Christ calles to his Table; *Come to me all ye that are weary and heavy Laden, and I will refresh you, Matth. 11. 28.* The precept is, *Come to me*; To wit, in the waies of Worship. The persons are, *All that are wearied and heavy Laden*: To wit, with sin. The promise is, *I will refresh you*: To wit, as with food at my Table. The Lords Table was set up for sin-wearied Soules, to be refreshed at.

Peccatis se-
culi onera-
tos ad se ve-
cat, Chrys.
Tom. 3.
Hom. 39 in
Mat. p. 251

4 *Are you Thirsty for the Grace of Christ.* As there is nothing whereof you are so weary, as Sin: So there is nothing for which you are so thirsty, as Grace. The evill from which above all you would be freed, is sin, sin. And the good with which above all you would be filled, is Grace, Grace. There is none fit for the Wine of Christ, but they that thirst for the waters of Grace. *Joh. 7. 37.* Such Christ invites with all earnestness. *In the last day, the great day of the feast, Jesus stood up and cryed, If any thirst let him come to me and drink. &c.* That the Lord might draw in Such to drink as are sou'-a-thirst. See the

the position of his body, *He stood up.* The extension of his voice, *He cried.* The dilation of his offer, *If any thirst.* Poor or rich, Young or Old. &c. *If thirst, come.* You that carry the comfortable Characters, keep not from the Lord's Supper, of which you may, and ought to be Receivers. Secondly, I proceed more directly, in perswading all *Christ's Disciples* to a real receiving the Supper of the Lord. And upon the same account consider;

*The Necessity of it, and
The Equity for it.*

1. That the *Necessity* may be seen of celebrating the *Lord's Supper*: let us look into things of two severall Seasons.

*Some Antecedent and past, and
Others concomitant and present.*

1. *Past things*, as the *Passeover* of Old; wherein the people of God were bound to necessary obedience, you shall keep it a feast unto the LORD, by an Ordinance for ever.

Exod. 12. 19. An Ordinance for

ever. Therefore there must be a permanent *Passeover*. when the Legall *Passeover* ceases; an Evangelicall *Passeover* takes place. In

this Sacrament, *Christ our Passeover* is Sacrificed

afresh. 1. Cor. 5. 7. Gala. 3. 1. 2, As often

(says Austin) As this *Passeover* is Celebrated, we see the Lamb bleeding, the Lord dying, Christ hanging upon the Crosse. That

*Tertul. lib. cont. Judæos ca. 8.
& 10. Ambr. de myste. pas-
che, Cap. 1, 3.*

*Quoties hac Pascha celebra-
tur, toties Christus moritur
cruce pendentem Dominum
videamus, August. in Psal. 21.*

Paſchall Lamb pointed at this Saying: *Behold the Lamb of God.* That then, and this the ſame in ſubſtance, and ſo now of neceſſary obſervance. To this I referre other Prefigurations, as that of the *Shewbread*, ſet upon the Table *Exod. 25. 30.* The *Shew-bread*, or as in the Hebrew, *The bread of faces.* As it had a face to look backward

Manna et aqua à petra habenda, in ſe figuram futuræ myſterii. Id nunc ſumimus in commemorationem Dom. Chriſti. Ambroſ. 1. Cor. 10.

Per Solomonem Spiritus Sanctus agnum Domini Sacrificij ante præmonſtrat, &c. Cypr. Epist. 63.

upon the bounty of *G O D*, in giving his people bread from Heaven, while in the Wilderneſſe. So a face to to look forward to this following bread *G O D* provides while his Children walke in this World. *Ambroſe* mentions the *Manna* and *Rock-water* as reaching to this *1. Cor. 10* And thoſe imitations in the Old Teſtament, intend and teach the ſame. *Cant. 5. 1. 2. Iſa. 55. 1. 2. &c.* *Cyprian* ſo underſtands that, *Prov. 9. 5.* Come (ſayes Wiſdome) Eat of my Bread, and drinke of the wine I have mingled. The ſpirit of God (ſayes he) guided *Solomon*, to foreſee, as in a type, that Bread and Wine, which was to be of after-uſe, under the Goſpel.

2. Preſent things preſſing the neceſſity of this Sacrament Celebration, I ſhal diſcovertwo ways,

More Generally and Remotely.

More Particularly and Immediately.

In Generall this let us beleevè, that all Goſpell-Ordinances, unto all reall Chriſtians, are now of neceſſary uſe, and therefore *This.* All Neceſſary

Necessary upon a double account.

For compliyanee, with God, and

For resistance of the Devill.

That *Christians*, may comply, and concur with God, and Ordinances, are necessary:

Because all appointed of God, and

Because all united of God.

G O D hath appointed them all. Is not Sing-
ing of Psalmes, the appointment of God, as
well as prayer? And is not the Parti-
cipation of the Sacrament, the Institution of
the Lord, as well as the Ministry of the Word?
2. Cor. II. 23. Sayes the Apostle in the neces-
sary vindication of himselfe. *Are they the Mi-
nisters of Christ? So am I. I speak as a fool. I
am more, in labors more abundant &c.* So
the Sacrament may say concerning the Word,
and Praier: *Are they the Ordinances of God? So
am I, in effects more admirable, &c.* We are
to use an Ordinance not onely as it is God's
Ordinance, but because it is the Ordinance of
God. And therefore all, as well as one; and
one, as well as another. God hath united them
all. They are as a chaine of Pearles; break the
string to take off one, and all scatter. As the
Commandements are *Copulative*, so whoever
breakes one, is *Guilty of the Breach of all.*
Jam 2. 10. 11. So the Ordinances are *Copu'a-
tive*; Sever one, and scatter all. *What God hath
joynd together, let no man put asunder.* G O D
hath joynd all his Ordinances, yea so as to be

*A quatenus
ad omne va-
let conse-
quentia.*

amicable among themselves, and adjuvant one to another. They are made mutually to help each other. Prayer saies to the Word, *Come and help me.* The Word saies to the Sacrament, *Come and help me.* As there is a Trinity of Persons in Heaven, *Father, Son, and Holy Ghost*, and these three agree in one. So there is a Trinity of Ordinances on Earth; *Word, Sacraments, and Prayer*, and these three agree in one. These let us not so sever, as to make them differ. Yea *GOD* hath united and appointed his precious Ordinances.

*As one to assist another,
So one to support another.*

As Stones in a Building, the pulling away of one stone, loosens the rest, that at length all runs to ruine, not a stone left upon a stone. Such a lamentable Dilapidation of Dutie, we see in our dayes. The Sacrament I am sure is a *Chiefe-stone in Bethel-building*; this we must necessarily keep fast, that the rest may lye firme. The rest will not lye long sure, if this be unsettled.

2, That *God's* servants may resist and oppose the power, and projects of the Divell. All Ordinances are necessary to be used. *God's* Ordinances are our weapons, we may beat him at one weapon, though he worst us at another. Of the Holy Supper, a Christian may say, as *David* of *Goliath's* Sword. *There is none like that, give it me.* Satan sometime hath the better in battell of many a good Soule, because he does

not

not fight with him, at this weapon. He does not bring out this Buckler, and Banner, of *Christs blood* to display in his face. He does not hold out this red Flag, whereupon *Satan* might soon raise his siege. *Chrysostom* observes, how this mysticall blood powred out puts the *Divell* to flight, *It* (sayes he) brings in *Angels*, and beates off *Divels*. hereby we conquer *Hell*, and enter *Heaven*. *Satan* hath a subtill designe, in setting *Christians* to cease this service, that thereby by little and little, he may draw, and drive them out of all. As when a forraign enemy comes into a *Nation*, he does not thinke to winn all, *Cities* and *Castles* at a clap. But he forces out of one *Fort*, and then out of another, and at length gaines all. The *Divell* knowes he cannot take *Christians* off from all *Ordinances* all together: but he draws them to deliver up one *Fort*, and then another *Fort*. They leave first one *Ordinance*, and then another *Ordinance*, and at length all. Indeed the *Sacrament* is *The Fort-rouall*: When this is taken, wee soon hear of the surrender of all the rest. O! then if you would accomplish *Gods* Comfortable counsells, and escape *Satans* desperate designes, do not omit this administration. A *Bird*, if she does not use one wing, as well as the other, she cannot flie up above, or avoid danger below: If you do not use the *Sacrament*, as well as the *Word*, or *Prayer*, you may prove a prey to the *Divell*, or never rise so high for *God*, as by this meanes you

Hic mysticus Sanguis demones procul pellit, angelos ad nos allicit, demones in fugam vertitur, &c. Chrysost. in Joan Homil. 55.

you might. Yea that which some assert, is exceeding Considerable: To wit, That as in the use of this Ordinance, all other Ordinances are transacted: so in the cease of this Ordinance all other Ordinances are deserted. The Service of the Lord's Supper comprises the whole Worship of God. As the Gathering of all waters, is in the Sea. so the gathering of all God's worship, is in the Sacrament. Herein meetes the Word of God, Prayer, and Thanksgiving to

Neque enim propria tantum orationis officia Complexa est, vel venerationem Dei, aut hominis Rejectionem; sed omnem penè sermonem Domini, omnem commemorationem disciplinae, &c. Comprebendantur &c. Ut revera, &c. Epitoma omnis Theosebeie et Breviarum, totius evangelii, &c. Turtul. de oratione, August, de Spiritu et litera. Ca. ii.

God &c. Herein meeres, Mercy, Duty, Doctrine, Discipline, &c. Hence a Learned man long since considering what this containes, called it, *An Epitome of all Divine Veneration, and a Breviary of all Gospel-Ministration*; The Divell well knowes that in the Battery of this, he beates downe all. And Christians in their carefull support of this, they beare up all. If the Word, and Prayer, with all the parts of God's service be necessary asunder, is not this then necessary, wherein they all come close together?

2. For some particular things, where by I may more immediately manifest the necessary use of this Sacrament service,

*Consider, Christ himselfe,
And the service of Christ.*

1. *Christ himselfe* Considered, hath said, and done

done what may undoubtedly determine this Necessary:

*Note the practise of Christ,
And the Precept of Christ.*

1. *Christ's practise.* He himselfe did this, He took the Bread and broke it, he tooke the Cup and gave the Wine, as a Minister. And he did eat and drinke thereof as well as any of his Disciples; And this he did not, as if himselfe had need of any such Sacrament-support, or supply: The Disciples were to say, upon the unloosing of the Colte, *The Lord hath need of him.* But none might say, at his receiveing the Sacrament, the Lord hath need of it: It hereof he had need, it must have been:

In cena illa munerans ex munus cibans et cibus convivac con-vivium, of-ferens et ob-latio, &c. Hierom. ad Heb. 48. 2.

Either to fill up his grace:

Or to fit for his Crosse.

For his Grace. He needed no such meanes to augment it: God had given him the grace of the Spirit, and the Spirit of Grace above Measure, *John. 3. 34.* As he had sin in no measure, he had Holinesse above measure.

For his Crosse. He needed no such prop to support him, having a *Godhead*, to bear him up inseparably united. So that Christ did not out of any Selfe want transact this worke. Hee did not eat and Drinke at this Table, to hearten him for the battell. But hereby to repose himselfe, as a pattern to faithfull Ministers, and Christians, to be carefull in keeping up the same in succeeding times. To signifie, they had need hereof, and to set them hereon. *Christ's actions*

actions are Christians instructions: yea, and is not Christs expression at the end of this supper considerable? *I have given you an example, that ye should do as I have done; John. 13. 15.*

Cassianus.
Lib. 4. cap.
14.

2. *Christ's Precept.* He commanded this to be done; *Do this.* Had it been to deal in water, he ought to be obeyed. But here 'twas to deal in Wine: *John. 2. 5, 7.* Though it were to fill great water-pots with water, yet *What ever he saith unto you, do it.* Who would observe him in the filling of the water, and yet refuse him in the drinking of the Wine? I have read of one, who two miles every day, willingly fetched water, for a whole yeare together, to power upon a dry dead stick; onely in observance of a Superiours command; who had said, *Do so.* And O! how binding then to obedience may Christs Commands be, who hath said to his servants, *Do this*: yea, & the cord of Christs command makes the stronger bond, if we mark

The Reason for which: and

The Season in which.

Christ, first gave this in Charge, unto his dear Disciples.

1. *The Reason*, or end, why they were to do this, was in remembrance of Christ, *Do this in remembrance of me.*

Ambrosius
præcipiens
est ratio
præcepti.

Had Christ given no reason, his authority might suffice; but when he gives such a reason, *The Remembrance of him.* To remember Christ, is certainly a necessary duty, and therefore the meanes to help this remembrance is a duty necessary.

cessary. Remembrance of Christ is made up of needfull matters :

As Knowledge of him.

Affection to him.

Affiance in him, &c.

Every ingredient is of great need unto soules good, and therefore the receiving of the Sacrament is needfull, as a help of this holy remembrance, as a reason therein, and ground thereof, or end for which this is, and ought to be done

As Christs remembrance of us in *Heaven*, is a needfull *Mercy*:

So our remembrance of *Christ* on *Earth*, is a needfull *Duty*.

2. The season or time, in which Christ bad this to be done, for this end, viz. *His Remembrance*. It was when he was yet present with his Disciples, though now neer to depart. If therefore they then needed to do this, much more we now. Remembrance is properly of persons, and things *absent*, not *present*. This being an Ordinance for *Commemoration* of *Christ*, we may be sure 'twas to be of necessary use, when Christ was gone; yea they who are furthest from the times of *Christ*, have the greatest need to do this in remembrance of *Christ*. If they had need of this Ordinance of *Christ*, to helpe their remembrance of *Christ*, who had seen Christ in the flesh, conversed with him in the World, and been so neere to his dayes, and Memorable deeds, what need then have we to doe

Dominus noster dum vivens, ejus sacrificiū similitudinē celebrandam in suae mortis memoriā Commendavit. August. Quest. 16. inter. 83. &c.

doe this Work for a *Memorall* of him, who in time are more remote from him, who live severall *Centuries* of yeares after *Christ*; 1656 Yeares since. We are more in danger to forget *Christ* his *Birth*, *Life*, and *Death*, and therefore have more need to help our Memory by the use of this matter.

2. Come to *Christ*'s, servants themselves and there is a necessary use of *Christ*'s Sacrament. Considering them of all sorts and seasons.

Viz. { *Christ*'s Primitive servants,
&
Christ's posterior servants.

1. The Primitive Servants of *Christ*, the Apostles, and first converted Christians, their course about this Communion.

*They continued themselves in it, and
They encouraged others to it.*

*Mos. Apostolorum fuit
orationibus
hostia oblationem
consecrarent,
Ecc. Gregor
Mag. lib. 7.
Indict 2.
Ep. 63.*

1. Themselves continued herein, *Stedfast*. And they stedfastly continued in *Christ*'s Doctrine, in fellowship, in breaking of Bread, and in Prayer. [Breaking of bread] This does by a *Synechdoche* Signifie the whole service of this Supper. [Continued stedfast] This does manifest their immovable manner, and settled custom, in keeping up and carrying on the same. Maugee the malice of all their enemies, meet them never such difficulties, they would not bawke this dutie. Now that which was *Practicall* in them, is *Doctrinall* to us, teaching us what we ought to do.

2. Others they encouraged to continue the same.

same. See the holy *Apostle* 1 *Cor.* 11. Indeed there be dreadfull expressions to deter from sinfull receiving this Sacrament of *Christ's* blessed Body, and Blood; but to a serious, and well settled receiveing, there be sweet expressions to allure. *As oft as ye eat this bread, and drink this cup ye do, shew the Lords death till he comes.* Ver. 26. Herein he clearly encourageth Christians to continue this service till *Christ's* second comming. And from this of the *Apostle* tis plaine, That till *Christ's* comming at the last day, in the Generall judgment, there ought to be a perpetuall practice of this Gospell-Sacrament.

Secondly, Observe *Succeeding* Christians, all along in after-seasons, how observant they were to celebrate this Supper. Through the tymes of the Ten Persecutions, how frequent, fervent, zealous, sedulous, constant and courageous Christians were in this Communion. *Justin Martyr, Turtullian, Cyprian, Austin,* and other good Authors, give us cleere accounts.

Justi. Mart.
Apol. 2. ad
Antoninum
Origen. lib.
8. cont. cels.
Tertull. lib.
2. ad uxora
Cypr. lib. 2.
Epist. 3.
Augu. Epist.
118. Cap. 20.

But I come to Christians in matters that may more immediately concern our Selvs, considering them according

To their common condition, or

To their Graduall distinction.

1. Take Christians as in their common case and condition: this is a necessary duty, and wherein all ought to be Diligent.

All are Travellers, and

All are Warryers.

1. *Travellers.*

Chrysoſt. in 1 *Travellers.* They muſt be ever walking.
Math. Hom *Chryſoſtom* upon thoſe Words of Chriſt, *If any*
 56. *will come after me, &c.* Concludes, the Kingdom
 of Heaven is not given to, or gotten by ſtand-
 ing ſtill, or ſitting downe; but by riſing up, and
 going on, paſſing and preſſing forward, to things
 before, Ever as in a journey, all up-hill way,
 the rode rough, their feet may be oft ſticking,
 as in ſtiſſe clay; but they muſt plack out, and
 make haſte. Time is little, and way long from
 Earth to Heaven: from mortality to immor-
 tality. And for this cauſe they may find fre-
 quent need, to be reſreſhed at the Table of
 the Lord.

2. *Souldiers.* They muſt be ever Warring. Com-
 bats conſtant, battels hot, enemies great, if
 ſome conquiſts, yet new incounters, therefore
 need of good dyer in their Quarters.

Conſtat Sa- Our Father *Abraham*, having fought with
criſtium ſoure Kings, *Gen. 14.* When with much adoe
periſſe et he delivered *Lot*, and recovered much loſt ſpoil;
manere Mel. *Melchizedeck* brings him out bread and wine,
chizedeki in- conſidering his want, after ſo hard a worke.
ſtitutum ad *ver. 18.* *Ambroſe* and ſeverall others, under-
toto orbe ſtand this as a type of the *L O R D'S Table*,
sacramento and the truth is, we may well allude thereunto;
rim eroga- for after our conflicts, who are the Children of
zione cele- *Abraham*, Chriſt our *Melchizedeck* here in
bratur, &c. brings us out Bread and Wine, to ſupply our
Ambroſ. in wants.
cap. 5. ad
titer. Peter.
diſput. 7. in
Gen.

2. Take Chriſtians according as in their de-
 grees of Grace they differ, this duty is neceſſary.

As

*As for them that are weak,
And for them that are strong.*

1. *Weak Christians* they need to receive this Supper. *Luther* and *Zuinglius* met at the Synode of *Marparg*, though they differed in several things concerning the Sacrament; yet in this they agreed with a close accord, viz. That of all Christians, those who were of weak faith, and infirm belief, had most need of partaking at the Table of the LORD.

And truly such as God-ward are weak, and feeble in Soul; they need the same.

*For a discovery of their weakness, and
For a recovery from their weakness.*

That they may discern their weakness; which is to be removed; and that they may remove their weakness when it is discerned.

1. That by this they may the more sensibly perceive Soul-weakness. A *Porter* never hath such experience of his body-inabilities, as by lifting at a great Burden. A *Souldier* never so sees his severall frailties, as by engaging in a great Battell. So a Christian does never more make to himself a manifest Experiment of his own inward weakness, then when he is about this Great Business. *When we come* (says one) *to this Sacrament-Service, then we so consider our weakness; each Christian cries out, LORD* *Quando ad Christi Sacramentum accedimus,*
I am not worthy thou should'st come under my roof, &c.

in fragilitatem nostram consideramus, ut unusquisque nostrum clamat, Domine non sum dignus. Eusebius Emisen Hom. in Dom. 2. in Epipha.

Ee

Secondly

Secondly, By the receipt of this Sacrament, Christians come to recover out of their Soul-weaknesse. In this they finde both Food, and Physick. Their Ayle-bones hereby receive such strength, that they who were Lame before, go from the Lord's Table leaping and praising GOD. By communication

*Sacramentorum Communica-
tio per quam illius corporis
sinceritati unimur, nos ita
corroborat ut de mundo &
diabolo & de nobis ipsis vi-
deria potiamur &c. Cyp.
de Nat. Christi*

of this Sacrament, (says Cyprian) We are united to the Sincerity of CHRIST'S Body; conformed to him, and confirmed by him; even we weak ones are so corroborated as we quickly conquer

the Devill, the World, and our selves.

*Cibus sum
granarium
cresce &
manducabis
me Aug.
confess. lib.
7. cap. 10.*

Secondly, strong Christians stand in need of this Supper of CHRIST. Austin speaking in the Person of CHRIST, says, I am the meat of strong Men; grow, and thou shalt eat me. And this they need to do upon a double account.

To maintain what strength they have, and
To attain that strength they have not.

1. For the mainteining of their present strength, they need Sacramentall-meat. Let a strong man leave his meats, and enfeeblings will follow. Find not some this sad sequell of their Sacrament-cese? A double duty dwels upon this sort of Gods Saints.

To prevent the decay of their strength, or
To renew their strength being decayed.

In order whereunto partaking at the Table of the LORD, does necessarily concerne GOD'S dearest Saints, during the days of this

this life. Do not we sometimes see the most able Christians easily conquered, hardly recovered, such as *Sampson*-like could beat *Philistines*, and take Lyons by the beard, at length so languish & wax so weak, they shake themselves, and think to do as at other times, but alas they have lost their strength. They need communion-cordials, and Sacramentall-succors for the setting of them up.

2. For the attaining unto further strength, of the same such have certain need. Christians must not only prefer their strength, but increase their strength. That strength which may serve to day, may not suffice to morrow. They may be called to stronger encounters, and therefore had need be yet stronger Christians. *Not only to the weak, but to the strong,* (says *Cyprian*) *is the Sacrament necessary, that those whom we excite to strong Battells, may*

have strong abilities; and as their enemies are bigger, they may the better be armed with Christ's Body and Blood. While we are in this world, we are not at our full strength, and therefore must still wait upon God in the ways of his worship.

They shall go from strength to strength, each of them appearing before God in Zion. *Psal. 84. 7. Ibi non ga-*

There is a vast difference between Saints being *stabunt* on Earth, and their being in Heaven. Here their hearts will faint if they have not at least some *quam suavis sit Deus, sed implebuntur*

& satiabimur dulcedine mirifica, &c. *Cyp. de Ascens. Dom.*

Non infirmis Solus sed fortibus, necessaria haec est, ut quos excitamus ad magnum praelium non nudos relinquamus, sed protectione Sanguinis & corporis Christi muniamus &c. *Cyp. Epist. 54.*

August.

tasts of *G O D* in the use of Ordinances: there they shall have their immediate fills of God; compleat satisfactions, without these Administrations. *Christ* himself before his death was hungry, and thirsty, he needed meat to eat, and water to drink, *Mat. 4. 2. John 4. 6.* But after his resurrection, though we read he did eat, yet it was then a work of potency, not of necessity. After the resurrection, and in the state of glorification, all hunger and thirst will cease: we shall need no manner of meals, having all perfect fills. But while we are in this wilderness-world, we shall have our wilderness-wants. I shall conclude this argument, onely answering a couple of questions.

Quest.

1, *Quest.* If this Ordinance be so necessary, how then have Ministers so long neglected the same in severall places?

Ans.

Ans. 1. In severall places though there hath been such a Sacrament-cess, yet that does not deny its necessary use. There were times when the Sacraments of old; viz. *Circumcision*, and the *Passover*, though necessary Administrations, yet had their long Intermissions, *Joshua 5. 2, 3, 4, 5. 2 Chron. 30. 2. &c.*

2. Some have thought it better to delay an Ordinance of God, then to defile it; and that the delaying of it that we might not defile it, is better then the defiling lest we should delay it. The delaying of it opposeth more directly,

ly, solely the circumstance of time interrupting the frequency of it. Whereas the defiling of it opposeth the very substance or thing, corrupting the puritie of it. And so to blemish the lustre, is to abolish the life; and to deface the beauty, is to destroy the being.

3. The Servants of *Christ*, even when they have not been *actual* in it, yet they have been *cordial* to it. So that in iweet reflection, and soul-meditations, they have made Sacraments past to be present. They have acted all that in their hearts and minds, which they could not at all act by their hands and mouths. As those *Beasts* when they are not actually eating of flesh food, yet then they are chewing the cud; as it were eating that again over, which they have eaten before, *Levit. 11. 3. Deuter. 14. 8.* When hinderances have been cast they could not come at this service, how have their souls been saddled! lamenting after the Lord, and with loud cries like *Marie, mourning, They have taken away my Lord, and I know not where they have laid him.* And when hopes have been raised of enjoying *Christ* in this course, how hath their hearts leaped! and how have they looked, as it were, out at the window, like the mother of *Sisera*, saying, *Why is the chariot so long in coming, and why tarry the wheels of the chariot, Judg. 5. 28.* How hath each faithful Minister breathed out his soul into the bosom of his best people, saying as our Savi-

our; *With desirings have I desired to eat the Passover with you.*

4. Have not some been found after a long stand, to stir themselves up, and struggle through some straits to bring out this Bread; like *David's* Worthies, who broke through an host of *Philistims* to fetch water from the Well of *Bethleem*, *2 Sam.* 23. When they saw they could not have such helps as were fit, they have chosen the best ways which they might, and kept to the best rules which they could, with good courage breaking through great difficulties, they have taken up this Dutie, with higher estimation thereof, and hotter affections therein, and greater advantages thereby, then ever before they have found.

Quest.

2. *Quest.* If the Ordinance be so necessary, why then do Ministers now restrain the same to so few?

Answ.

Answ. 1. Not Ministers onely, but the best of Christians call for this requisite restraint, their hearts being bent, and faces so set against mixt Communion. The Supper of the Lord is not like the *Ark of Noah*, wherein beasts clean & unclean were quietly crouded together. The case here is, either we must keep off the openly bad, or we must leave out the most eminently good. If the worst will, the best will not. And what comfort can we have to fill our Communion with profane persons, grieving out the most

most gracious hearts. Strengthening the hands of the wicked, and making the souls of the righteous sad, so contrary to that which becomes our places. That's a dreadful saying, Ezek 13. 22.

2. *Not Ministers* barely, but *Christ* from the first hath *restrained* this Ordinance to a small number of persons, both by his *practice*, and *precept*. To men met promiscuously, *Christ* commonly preached; but in this Supper-transaction he took some choise-persons. For that passage of our Saviour, saying, *Drink yee all of this* :

*'Twas Inclusive,
And Exclusive.*

Inclusive : it takes in with them all, all such as they were. *Omnes debent bibere*

Exclusive : it shuts out all such as should not be what they all did appear. *scilicet sacramentum suscipiendo*

Ponder the words : they are not, *Drink all* ; but, *Drink ye all*. Some would have the whole stress lie upon the word *all*, but is not weight likewise to be laid upon the word *ye*, *ye all*. *habiles, &c. Pareus in Com. Mar.*

All *ye*, to wit, who make visible profession of my name, and make no visible contradiction of the same. All *ye* that are sound in the grounds of Faith, and unblameable in the *ways* of life, &c.

Drink ye all of this : And onely *ye*, *ye*. In this *Christ* does si-

Il vero concedimus, quod Christus inter suos Discipulos cenam instituens, manifestè ostendit cenam celebrationem solis illis convenire, qui Christi se discipulos professantur, Beza de Presb. & ex. p. 23. 27.

lently exclude all such as are rotten in the
Ee 4 points

points of Religion, and wretched in the paths of their practick conversation, as proper subjects for due discipline, to debar from this blessed Sacrament.

3. Not Minister onely now, but this hath been the manner of others in ages past, to put such restraints, and not universally to all to extend the Lord's Table.

Antient Authors, as *Justin Martyr*, *Tertul-*

Tertul. in Apologet cap.
50. Si indignè accedat, pro-
hibe, &c. Chrysost. ad pop.
Antioch, Hom. 60. Amb.
de sac. lib. 3. cap. 3. &c.
Read book of Mart. let. Br.
Read Perk. Com. Hebr.
II. 28. ver.

lian, *Cyprian*, *Chrysostom*, *Am-*
brose, and others are evident in

this. Later writers, as, *Luther*,

Bucer, *Beza*, *Pareus*, *Zanchius*,

and such others are also in their

Commentaries clear for the same.

So of our own Nation *Mr Brad-*

ford, and other blessed Martyrs

in those *Marian* times, bear testimony to this

truth. Since that *Mr Perkins*, with several o-

thers, assert the same. And if such a course was

good, and such care was required in fore-go-

ing daies, so to limit the Lord's Table as not

to let in all, much more ought bounds now

to be.

Ignorant and scandalous persons are now

more fit to be refused, because as the means of

knowledg and holinesse are larger; so men of

ignorance and prophanenesse are the worser.

Never so bad to do the deeds of darknesse, as

in daies of light.

4. 'Tis not so much Ministers, as multitudes

of people themselves restrain this Ordinance;

viz.

viz. by their own evil lives, their loose and licentious words and works. Memorable is that of the Apostle: *O yee Corinthians ! our mouth is open unto you, our heart is enlarged, yee are not straitned in us, but yee are straitned in your own bowels.* And may not thus we say to the whole bodie of our People: *O dear Neighbours ! our hearts are melting over you, our hands are stretched towards you ; yee are not restrained through us, but you are restrained through your own evils.* What a gladding would this be to our hearts, were all meet to Communicate ? And what a sadding is this to our souls, so few be found fit to partake ? Such a Breast drawn, and so few mouths to suck.

Secondly, I proceed to set out the *Equity* of the Supper-celebration, in a double respect:

Viz. Of the Object,

And the Subject.

Consider we the *Object* ; to wit, Christ's Supper it self that is to be received ; with the *Subject*, or Christ's servants, who are to be the Receivers, much meetnesse is manifest.

I. For *Christ's* Supper it self, 'tis a service fit for receiving. 'Tis fit some receive it ; yea, just it is it should be received : the Lord out of his love, wisdom and mercie, having made this severall waies receptible. That which was mercie in Christ to ordein, is justice in us to maintein. As the Sabbath was an act of free mercie in God to mak it holy ; but it is an act of due justice in us to keep it holy. So the

the Sacrament, to let it up 'twas a work of mercie in Christ to us: but to hold it up, is a work of justice in us to Christ. 'Tis an act of justice to give every one his own: to *Cesar* the things that are *Cesar's*, to *God* the things that are *God's*, and to *Christ* the things that are *Christ's*. This Ordinance is Christ's own; 'tis one of Christ's Interests: He hath given it to us for our use thereof, but he still reteins his own right therein, therefore to keep this from Christ is very unjust. That which the Prodigal proudly said to his Father; *Give me the full portion of goods that falls to me to possesse*, Luk. 15. 12. This may the Lord justly say to all his members; *Give me that full portion of service that to me appertains*. To withhold this from Christ, is such a piece of injustice, that it rises to robbery and sacrilege. Yea, how just and meet it is to manage his service, may be seen by observing

*What Christ represents hereby, and
How Christ condescends herein.*

1. *Christ* by this Sacrament-Supper, represents his sore sufferings as to our sight. Whereas the Gospel is but a *Narrative*, from which we hear Christ suffered: The Sacrament is a *prospective*, in which we see Christ suffering. Yet not only the verity, but the Severity of the the sufferings of *Christ* are here set forth, his blessed body broken, and his precious blood powred forth; expressing the Bowells of his mercy.

Secondly,

2^{ly}. *Christ* in this Sacrament condescends exceeding low. Passages compared on his part, 'tis but little on our part the Lord imposes. He does not appoint us to give, but to receive. He does not in this require that we should be passive, but active. 'Tis not our suffering, but our doing: *Do this*. And as for his sufferings he demands not that we should equal them, or that we should merit them, but only that we should remember them, and in them remember him. *Do this in remembrance of me. Take eat, this is my Body, &c.* If he had bid thee do some great thing, would'st thou not have done it 2 King. 5. 12.

Secondly, for *Christ* servants they are the meet receiving-men, men of this Sacrament the only fit receivers.

They have Habitual ability for it, and

They have Actuall propriety in it.

1. *Abillities for it such as no other have*, having the habits of holiness in their hearts, principles implanted as make them prompt to every good work, disposing their Souls to all parts of God's Service. Being converted and redeemed from sin, being quickened and enlivened in Soul. Having in them the Spirit of grace and all the graces of the Spirit apting them to every gracious act. Having Spirituall eyes to look on Spirituall objects, a Spirituall mouth to eat of Spirituall meat, &c. They are most meet to partake at the Table of the Lord.

Secondly, Propriety in it such as no other have.

O! the comfortable case of you that are sound
Christians

Christians upon this same account: This Gospel-cordiall, and all the sweet ingredients thereof are yours. This Gospel-cabinet and all the precious pearls therein are yours. *Cast not your pearls.* Matth. 7. 6. This truly may be the torment of *Devills*, the wonderment of *Angells*, and amazement of all wicked men to meditate your peculiar propriety therein; as it ought to be your care and comfort to consider thereof. Poor *cotagers* cannot abide *enclosures*, but would have all lye common, and not any man to any thing more right than another; but rich men are carefull to maintain fences, and keep up their interest. Wicked men would have this Ordinance lye open to all, and no fence about this field, wherein *Christ* the *Treasure* lies hid. Mat. 13. 44. Yet it concerns you that are *God's* Saints, to see the *hedg* preserved; yea, & that your *titles* be the better maintain'd, mind two things:

1. *The clearing of it, and*
2. *The claiming of it.*

That you may the more confidently *claim* it, seek evidently to *clear* it. As you have a sure title, so make your title sure: that as the thing is certain in it self, it may be so to you; this will invite you with desire, and quicken up your care, &c. You care not much to cast your eye over the *Inventory* of another mans will, but let a rich mans last will and testament be talked off, wherein you hear your selvs concerned, having large Legacies left you. O! how you then look about you, and long to have this
in

Cerimundo

2. ex

Objecti, &

Subiecti.

in your hands. O! what a Legacie of love hath the Lord left you in his last will and testament; all which may be brought home in this Sacrament; O! how should your hearts be up to have this in your hands. Indeed this, while you are ignorant of it, 'tis as if you had no interest in it. O! let not your understandings lie clouded with Soul-darkening-doubts, and so either you bawke the Sacrament, through misgiving hearts, or take it with trembling hands.

Eadem est ratio de non aptis parentibus, & non existentibus.

Know then that to this Gospel-Table, you have a two-fold right:

1. *A right of Promise, and*
2. *A right of Purchase.*

1. *By right of Promise,* This Ordinance is yours, and thereon you may enter as your owne. See how the Apostle Peter would encourage the converted Jewes to the Sacrament of Baptisme, because the promise was to them, *Acts. 2. 38. 40.* Such promises pertain to you *2, Tim. 4. 8.* as does assure your interest in the Sacrament of the Supper, that as your owne you may receive the same.

God's promises are of two severall sorts,

Such as concerne the end of Faith, and

Such as concerne meanes for that end.

The End of Faith is the Salvation of soules. 1, *Pet. 1. 9.* A Meanes helping to that end, is the use of this Sacrament. *Mat. 26. 28.* Now as by virtue of a promise, salvation as the assured end is yours: So by virtue of the promise, the Sacrament as an assisting meanes for

for that end is also yours. As meanes and end are both concluded in the purposes of God: so they be both included in the promises of God.

GOD'S promises of good to his people, are two wayes observable.

As absolute, and

As conditionall.

Absolute and free in respect of their first framing and as they are found in GGD, having nothing, to induce them, but meer Grace. Yet are they *conditionall*, in respect of their after fulfilling, as they are accomplished on us, there is a reference to duties in us.

'Tis certain, as soon as ever we have right to the promise which God hath of meer grace made, we have a true and reall right to that good, to which the promise refers; but further when the condition is fulfilled, and our duty is performed, then our right is ratified, and made more compleat. As for instance; there is a promise of filling the soul with constant supply of Spirituall food, upon condition it be kept up in a hungering and thirsting frame: *Matth. 5. 6. Blessed are they that hunger and thirst after righteousness.* Or they that are *hungering and thirsting*, so the Greek runs, after the participle of the present tense, implying a present and permanent panting of soul after God and his goodnesse. As *Blessed are they: So they shal be filled.* O! what soul-fillings may you find, as the fulfillings of this pretious promise, by having your hearts held in a holy hunger &c.

This

Οὐρανῶν.
ἰεσ ὁ
ἀποφωλῆς.

This being the condition of this promise, does entitle to that great privilege.

2. By right of purchase, this Ordinance is yours and here let me guide your minds-motion in three materiall things.

Go out to Christ's death.

Come back by the Sacrament.

Turn home to your selves.

1. To Christ's death, go forth and therein view the full procurement of all good for God's Church.

Two things in the death of Christ consider.

Satisfaction, and

Acquisition.

Satisfaction, this infolds mans debt payd, God appeased, sin remitted, evill removed, Satan subdued, &c.

Acquisition ; this intimates an over-plus left, a redundancie of Christ's merit, buying and bringing in all good that God thinks fit to confer both in grace and glory.

2. By the Sacrament come back, and there behold all that good gathered, that Christ hath by his death procured.

Now such good considered; is,

Primary, and General;

Secondary, and particular.

The *Primary* and general good is, union and communion with Christ, this is the great spring and full fountain.

Et participamus ejus carne & divinitate, Et quia communicamus & unimur cum illo, Et unimur in vitam per illum, &c. Damasc. de fid. Or. the. 1. 4. c. 14.

The

The *Secondary* and particular good things are, grace and peace ; holiness and happiness, as sweet streams flowing forth from the former, through the channel of this Supper.

3. Unto your selves turn home, and there see your souls surely and solely interested in all there laid out : The *Lamp* and the *Oile*, the *golden Pot*, and the *heavenly Manna* : I mean, the whole Sacrament, with the earthly and heavenly part is your particular portion.

*Jus ad rem,
jus in re.*

You have right to a Sacrament when none is administered, and when the administration is, you have right therein. Christ's death is yours ; therefore the Sacrament that shews his death. The Covenant is yours ; therefore the Seals of the Covenant. You are God's Family, and therefore the family-food is yours. Christ the Vine is yours, therefore the Grapes are yours.

Christ the very soul of the Sacrament is surely yours ;

By Donation, and

By Relation.

1. *By Donation* : God hath given you Christ, *Rom. 8. 23.* As Christ hath a right to the Saints by virtue of God's gift. *Thine they were, and thou gavest them me, Joh. 17. 10.* So to Christ the Saints have a right, by virtue of the gift of God. *To us a Child is born, to us a Son is given, Isa. 9. 6.* Christ, Believers have him as given of God, four several waies :

1. He is given before them as a *Pattern* for their

their lives, 1 Pet. 2. 21: John 13. 15, &c.

2. He is given for them in the Sacrifice of his Death, Gal. 2. 20. Eph. 5. 2. &c.

3. He is given to them in the Ministry of the Word and Sacraments, Mark 14. 22, 23.

4. He is given in them, by the habitation of his holy Spirit, 1 John 3. 24.

Surely then Christ by this right is theirs, and so the Sacrament their assured right. Whose such a Lordship is, to him belongs all the Rites, Writings, Deeds, Conveyances, Privileges, Immunities, &c.

2. By Relation. Christ hath put you into that place towards him, as tells your right in him. Every relation wraps up some propriety in it, and privilege with it; but none like that which is conjugal between man and wife. & this relation lies clear between Christ & his Church, Hos. 2. 19. The marriage-knot brings a marriage-right. A mutual interest to enjoy each other at Bed and Board. This spiritual contract causes Christ to be yours, the benefits of Christ yours, the Bodie of Christ yours, the Table of the Lord yours, where you are to meet to take up your right.

Object. But others will be here, who have no right.

Ans. Suppose such as have no right rush in, yet that is no sufficient let to keep you out. You ought to challenge what ever is your own, who ever pretends thereunto. If others that have no title intrude and enter upon your

Ff

land;

Ans.

land, thrust into your houses, will you therefore run out, and forsake your Inheritance? If some having no real right, come and croud in at the Lord's Table, Will you therefore quit God's Ordinance, and relinquish your own privilege? Will a lawful King leave his Crown for a Usurpers claim.

Object?

Object. But their usurpation will move God's indignation.

Answ?

Answ. The indignation of God will be moved against them that do the wrong, not against you that take your right. God was not angry with *Naboth* because he kept his Vineyard from *Ahab*: but God was angry with *Ahab* for meddling with *Naboth's* Vineyard. At that Wedding-dinner, *Mat. 22.* the Master of the feast found a man without a Wedding-garment, against whom he was much provoked, but yet the other Guests were welcom, and had not one word of blame. Those antient *Israelites* that went out of *Egypt*, when they were in the *Wildernesse*; They did all eat the same spiritual meat; and did all drink the same spiritual drink, &c. *1 Cor. 10. 3, 4.* But with many of them God was not well pleased, *ver. 5.* God was not displeased with all for those many-sake amongst them. With some few that eat and drank God was well pleased, though there were many mingled among them, with whom God was displeased, being dreadful sinners, who sorely suffered, *v. 6, 7. &c.* Thus much to perswade the servants of Christ to a

al & actual partaking of the Table of the Lord.

Secondly, to a regular and accurate partaking at the Lord's Table, that I may incite all Christ's servants, observe;

*Some things precedent,
And some present.*

i. *Precedent*: viz. The precise practise of God's people about the Paschal Lamb, under the appointment of the Law.

*In preparing to eat it, and
In eating it being prepar'd.*

i. In preparing themselves they were very precise and exact. The Lamb was to be taken up the tenth day of the month *Nisan*, and to be sacrificed the fourteenth day of the same *days*, *de* month. Among other reasons the *Rabbins* *Sacrificiis* render this; That the people in those four *Ab. & Cain.* daies might have the fuller time for the exact fitting themselves for this Feast. In reference hereto, how strict and strait God's rules were, the Scripture relates; and how strict and strong their care was to order all, & themselves herein aright, other Authors report. As in the point of Leavened bread which the Lord had forbidden, how abundant their diligence was to search their houses aforehand, that not the least leaven might be left. Yea, they had a form *Buxtorf.* of execration hereof; each saying, *Let all lea- Synag. Ju.* ven and all leaven'd things, whether seen or un- *ad cap. 12.* seen, cleansed or not cleansed, over-looked or scat- *pag 325.* tered, by me or by any other, be accursed, and accounted as the dung and dust of the earth for ever.

Yea, so great was their care to cast out all leaven, that they made a Law not to use the name of Bread in any speech during that time. Least the word *Leaven*, it being in their mouths, any should think that some leavened matter was in their minde. Yea, O! how much was their aforehand work in washings, in chafings, in purifyings and sanctifyings of themselvꝰ according to the rules of the Sanctuary; 2 King. 23. 2 Chron. 30.

Scaliger de
Emendatis
ne temp.
lib. 6. p.
272.

Chrysost.
Hom. ec.
ad popul.
Ant. habet
& eadem
vel verba
similia Ho.
83. in Ma-
theum.

2. In and about the eating of the *Paschal Lamb*; for the time, place, manner, order, all the circumstances, they were exceeding observant. Eating it as roasted with fire, entire, not breaking a bone; with bitter herbs, with loins girded, with staves in their hands, &c. suitable to the rules of the first institution, Exo. 12. And (saies Chrysostome) if the Jews were in their gestures, vestures, postures so punctual, eating alwaies the Passeeover standing, with their staves and shoo's ready, &c. How vigilant, diligent, sedulous, solicitous, careful, does it become thee, who art a Christian, to eat the Supper of the Lord? Indeed that Legal Passeeover was but like the vanishing shadow, this *Evangelical Supper* is as the more abiding substance. And accordingly does require more care in the carriage. Calvin concludes; That the old Passeeover was not onely *memorative*, of God's great mercies past, but *figurative*, of a far greater mercie to come; even of that which we find lively and largely in the Lord's last Supper.

Indeed that Pässeover points to this Supper, saying thereof as *John Baptist* of Christ; *Behold, there comes after me one that is to be preferred before me: greater than I.* Greater care then is required of Christians in transacting the Supper of the Lord, than in the celebrations of the pässeover.

Secondly present things presse care in this case, of which I shall consider two sorts.

Some that may inforce, and

Some that may induce.

First, to inforce Christians care from fear of miscarryage. To wit, their unworthy partaking at the Table of the Lord.

This is possible, and

This is perillous.

1. Possible for God's people at this Table to partake unworthily, as towards this Ordinance, take notice of a two-fold unworthiness.

One respecting the men that be partakers, and The other the manner of partaking.

1. Sinfull men when ever partakers are ever unworthy, such is the evill estate and condition of their persons, as it cannot possibly be otherwise in the present transaction.

Secondly, sanctified men in the ill manner of their partaking, may be also unworthy. And this may come to passe through a two-fold cause.

*Viz. { Through their own negligence, and
Through their enemies diligence.*

F f 3

1, You

Restat igitur vetus pascha, non præterit modo beneficii munus fuisse, sed venturi etiam Sacramentum &c. Cal. in 1 Cor 6. 7.

1. You that are *Gods* dearest servants and choycest children, through your neglect you may be guilty of unworthy receiving the Supper of the Lord; to wit, two ways.

By not working out what is evill, and

By not working up what is good.

1. *Evill in you, if you do not work out*; Every day you gather some dust, some soil of sin, some stain and black blots of uncleanness cleave to you, which if you cleanse not but by renewed, repentance, you will be unworthy in the use of this Ordinance.

2. *Good in you, if you work not up*. If you do not awaken those habits of holiness, that may lie asleep in your hearts by reflections upon your selves, and petitions to God. The foolish *Virgins* lying a sleep, their *Lamps* were untrimmed, their *Oyle* was quite wasted, so that with the Bridegroom they went not into the wedding. Though the wise *Virgins* slumbered, yet they rowsed up themselves and got ready. 'Tis common for carnall men to be sleepy and sluggish, and to say like him. *Luke 16. 3. I cannot digg, and to begg I am ashamed.* They cannot dig nor beg.

Not dig, by self-examination.

Nor beg by supplication to God.

But true *Christians* can do both actions, dig by deep searching their souls, and beg by importunate prayer to God. They can seek God, examine themselves, and so eat. They can mount their hearts, stir up their gifts, invite
graces

graces, and so eat. Yet 'tis possible such persons may be unactive, slight, and sluggish, and so soon miscarry upon a Sacrament-occasion. There were two cases wherein the best of God's Saints among the Jews became unfit for eating the passeover ;

*By touching a dead body, and
By being out in a journey.*

Num. 9.
10. 13.

By *touching* of dead bodies they were defiled and cast under legall uncleanness, and so unfit for a pure Passeover appointed of God.

By *travelling* in journeys they were distracted and hindred from the exercise of necessary preparatory duties ; and so to the celebration of the Passeover unprompt.

Thus even true Christians by *touching* of, and tempering with the body of sin and death, and so contracting uncleannesses which they do not purge themselves from, by *travelling* out into the world, and neglecting those religious practices, they should put themselves on, they unworthily receive the Supper of the Lord.

Secondly, you that be the servants of God may be set further forward in this, through Satans sedulity and diligence. As in other services so in this much rather, the Devill hath a *Double* designe.

To wit, { *That you may not do the work, or
That you may not do it well.*

Either that you may not come to the Table of the Lord, or come in such a way as to make

you miscarry. See how the *Devill* dealt with *Eve*, she having a mind to tast the fruit, he puts her on eagerly to eat, allows her no time to pause, suffers her not to go aside to consider in her self, consult with her husband, enquire of God, but without any more ado eat she must. So *Satan* if he cannot cause delays, and through multitudes of doubts & scruples keep Christians off; then he precipitately puts them on, hastening them in, & hindring them from such duties as should well dispose them thereto, & from such actings as are requisite therein, & so in receiving the Lords Supper they are found unworthy.

2. *Perillous* it is for Gods people to be unworthy in such Supper-receivings as will be seen if we well consider.

1. *The concomitant Sin, and*

2. *The consequent Judgment.*

1. The sin of such unworthy receiving is sad if we observe it:

As against the Ordinance of Christ, and

As against Christ in his Ordinance.

1. Against the Ordinance it self, such unworthy receiving is sinful.

For this makes it vile.

And this makes it voide.

1. *Vile*, drawing this precious Ordinance that should be of the highest repute, under the lowest contempt. If this service sinks in Saints hands, who shall support it? If they deface it's beauty, who shall advance it?

2. *Void*, Nulling this necessary Ordinance and

& making that which should be above all, to be nothing at all. The Corinthian-christians who did ill manage this matter, the Apostle plainly tells them; *This is not to eat the Lord's Supper.* 1 Cor. 11. 20.

2. Against *Christ* himself whose Ordinance this is; unworthily to receive, the sin is great in the *Apostles* account, who concludes it to be the sin of blood-guiltinesse, yea, guiltinesse of the Blood of *Christ* in whomsoever it is. *Who-soever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* 1 Cor. 11. 27.

Now for any of you to be guilty of the Blood of the Lord at the Table of the Lord. Two things do horribly heighten the sin.

1. The eminency and greatness of his person, and
2. The proximity and nearnesse of his relation.

1. Look we upon *Christ* his person is eminent, for greatnesse and goodnesse none with *Christ* to be compared, who in all things hath the preheminance. Coloss. 1. 18 This is he who is above Kings on earth, Revel. 19. 16. Above Angels in Heaven, Heb. 1. 4. Yea, this is he who is over all & above all, *God blessed for ever*, Rom. 9. 5. And O! then how abominably bad, to be guilty of this Blood.

2. See we *Christ* in his relation, how nearly united to Saints, such of you as are *Christ's* members, *Christ* is your head, your husband, your friend, your kinsman, your brother, your father. For a wife to be guilty of her husbands blood, a son of his fathers blood, O! sad. O! says the Lord,

Gen. 4.10. Lord, to Cain. *What hast thou done? the voice of thy brothers blood crys to me from the ground.* For God to say to any Christian soul, *The voice of thy husbands blood, the voice of thy fathers blood, crys to me from the Lords Table.* When *Cæsar* in the Senate-house was receiving his mortall wounds, *Brutus* coming for his blow, *Cæsar* looks him in the face saying, *What & thou my son?* O! How may the Lord look a Christian in the face; that through his unfitness falls under this guilt of Blood. *What thou my son, thou my daughter, &c?* O! how did *Cræsus* dumb-son, seeing one about to slay his father, crieth out; *O man! kill not Cræsus.* Christians should cry out to others, *O wound not Christ!* but for themselves to cause wounds, is wofull. One shall say, *whence be these wounds in thy hands; then shall be answer, These are the wounds with which I was wounded in the house of my friends.* Zech. 13. 6. Friends-wounds cut deep in Christ's heart. When Christ shall shew his wounds to his Father. *Lo, these I received from my friends at my Table.* When the Jews shed Christ's blood, there was need of it, and good by it, though evill in them. Hereby sins pardoned, souls purged, God pacified, &c. But at the Lords Table to be guilty of Christ's Blood, what need? what good? *Constantine* going to war against *Maximinus* was struck with a leprosie all over: some to seduce him from his religion, told him, the only course for his cure, was to bath him in a pool full of the warme blood of innocent children. With which at first

2ου
 τεινον.

*Ανθρως,
 μνησive
 Κρσιroy

na
 to
 me
 ea
 Sa

first he was taken, *children gathered, executioners prepared, the day appointed, &c.* But O! the dreadfull cries of mournfull *mothers*, besides the inward clamours of his own conscience. Whereupon the Emperour changed his mind, saying, *I will rather abide this malady, then try such a medicine.* Let your own hearts aggravate this *evill* upon the accounts of Christ. O! what a soul-astonishing sin is it to be guilty of Christ's blessed blood, by receiving unworthily, &c.

Malo semper agrotare, quàm tali remedio convalescere. Nicephorus, l. 7. c. 33.

Secondly, the punishment of unworthy receiving is dismall, and the Judgment that follows tearfull, 1 Cor. 11. 29, *He that eats and drinks unworthily, eats and drinks damnation to himself.* Or [Judgment] So the Greek word *Κρίμα* &c. does properly import, and as several conceive, signifies rather temporall castigation, then eternall damnation. And in such sence it may well be applyed to Gods people, and so it seems to be explained by the Apostle. ver. 30. For this cause many are sick and weak among you, and many sleep. Indeed a double judgment concerns such to consider,

Κρίμα &c. *vi. 1. Zanch. in conf. Su. de Relig. &c. Chrys. in cap. 16. Aphor. 10.*

*A judgment deserved, and
A judgment inflicted.*

Judgment eternal, even the everlasting damnation of Hell is deserved, and due *de merito*, to every man unworthily receiving: But judgment temporal, even several fore sufferings on earth, is onely inflicted *de facto*, upon Gods Saints, for receiving unworthily. Yet even these

in-

inflicted judgments may be such, as may make your bones to break, and hearts to ake, in eating and drinking bread and wine. O! what abundance of crosses, diseases, disasters sorrows, sicknesses, and bodily deaths, may you eat and drink down. It was a sintull eating in the begining of the world, that brought in worlds of mieries upon all mankind; it should make the best men even to the end of the world well aware, both what and how they eat.

Object.

Object. If there be such Danger, 'tis safe then not to receive.

Answ.

Answer. In God's servants not receiving, is no safety, but danger. In their refraining the Table of the Lord, they are in danger of a Double evill.

viz. Of Sin, and
Of Punishment.

1. The Sin whereof such are in danger, is also double.

Viz. Of Omission, and
Of Commission-

1. Sin of Omission, in not partaking at the Table of the Lord, as the Lord hath commanded. 1 Cor. 11. 28. Let a man examine himselfe, and So let him eat of that bread, and drink of that Cup. In which words may be meet to observe,

The Person Commanded, and
The parts of the Command.

The parts of the present Command appeare to be two;

To examine our selves before we eat, and

To eat after Self-examination.

So that according to the Text, Two sorts
fin in omitting matter commanded.

Viz, { 1. They who eat of the bread, but
do not *Examine* themselves.
2. They who *Examine* themselves,
but doe not eat of this bread.

The person that the *Apostle* puts the precept
upon is,

A man truly Christian, and

Every true christian man.

1. A man truly christian, is properly the
person the *Apostle* imposes these Sacramentall
practises upon. The man commanded to eat
this Bread, is he which is first commanded to
Examine himselfe. Now selfe-examination is
such a work as into it's nature does necessarily
take in *Paines* and *Prudence*, *Knowledge* and *Diligence*. In point of *Diligence* none else
will; In point of *knowledge* none else *can*, to
Examine himselfe, but such a one as is San-
ctified.

δοκιμα-
ζέτο,
quid signifi-
catur, vid.
Hieron. in
Ephes. l. 3.

2. Every such man is under the command.
The *Apostle* speaking in the singular uumber.
Let a man, &c. That is, let each and every single
man, every Individuall and particular person
so principled, *Examine* and *Eat*, *Eat* have-
ing *Examined*. The words are not permissive,
but preceptive, imperative. Every good Christi-
an is cleerly required, as to examine himself be-
fore he eat, so to eat after he hath examined
him-

himselfe. And therefore what sincere Christian soever eats not, comes not being called, actually partaking at the Lord's Table, is guilty of a certain sinne of Omission.

2. *Sin of commission*, such are commonly cast upon. Usually they who do not what they should, they do what they should not. When Christians neglect holy Ordinances, they seek out sinfull excuses. They preferre their affairs in the *World*, before the table of the Lord. Like those who when they were called to the Supper, they had their Oxen, fields, and Farmes to follow, *Luke. 14.* Yea such sinfully satisfie Satan. As *Pharaoh* would not suffer the *Israelites* to go Offer Sacrifice to *G O D* in the Wildernesse: So the *Divell* cannot endure Christians should go to Offer themselves to *G O D* in the service of this Supper; so that when they refrain, they please the *Divell*, and comply with his Plots. They involve themselves in divers sinns; as disobedience, unbeliefe, ingratitude, and grievous injuries against *G O D*, against *Christ*, against his love, his life, his Death, and against the good of their Soules.

2. The *Punishments* whereof such persons are in perill, be

Privative and
Positive.

1. *Privative.* Through their not partaking at the Lord's Table, they are in perill to be deprived of this precious Ordinance. Deaths, Diseases, fore-sicknesses, or other sad hinderances

ances may take them from the Sacrament, or else the sacrament taken from amongst them. These dainty dishes may be carried away, the Master of the Feast may call for the Voider, the Cloth be taken up, and the Table thrust to the Wall, and then ye may sit downe and sadly say; *Time was we might and would not, now we would but shall not.* Yea other Ordinances may cease, and receive a sad suspension for this Sacrament-omission. The Minister of the Gospel removed, and GOD saying over your Heads from Heaven. *Seeing you would not have Table-meat, you shall not have Candle-light.*

2. *Positive.* Christians not coming to the Supper of the Lord, the Lord is incensed, fury provoked, judgment inflicted. God must needs be wrath, to find man so crosse. He would eate when he was forbidden, and when he is commanded he will not eate. First saies GOD, *In the day that ye eate thereof ye shal die, Gen. 3.3.* Yet then *Eat* we would. Again, saies, GOD. *Eat, and your soules shall live, Isa. 55. 3.* Yet now *Eat* we will not. And will not God be angry? *Come* (says the servant at Supper time) *For all things are ready: But they all began with one consent to make excuse. Come they would not. So the Servant shewed his Lord these things. Then the Master of the House being angry, sayd, &c.* And if GOD's anger be up, what will fall? O! The sad effects will follow. Besides that before, *Luk. 14.* mind that *Maith. 22.* Which two *Parables*, says the *Ancients*, are like,

Gregor.
August.
de consen.
Evangel.
cap. 71.

but,

but not the *Same*, yet will serve to confirme the same truth. See then ver. 4, 5, 6, 7. The King sends out his servants, saying to them that were bidden, Behold ! I have prepared my dinner, my oxen & fatlings are killed, all things are ready, com to the Marryage. But they made light of it, & went their ways &c. When the King heard thereof, he was wroth ; And what then ? He sent forth his armies, destroyed those ~~men~~, & burnt up their cities. See what brings City-fires, and sets Armys upon bloody-battells, even God's anger for mens not coming upon gracious calls. In that 22. of *Matth.* As we find the man miserably punished, that came in to the wedding dinner without the wedding Garment : So were they severely punished, who being call'd refused to come. In this case danger is incurr'd, by two kinds of Christians.

*Those who care not to come, and
Those who come without care.*

Upon this accasion *Chrysostom* makes mention of the wise-wien. *Matth.* 2. They (says he) forsook their houses and country, finishing a long journey, to find the Babe born : who when they found him, fell down before him with fear, considering him some supreme person, &c. Christ is to be found not far off, but near ; not in a manger, more distant, but at his Table ; not in the arms of his mother, & longam
*Hoc corpus
jacens in
praesepe re-
veriti sunt
Magi & vi-
ri impii &
barbari, pa-
tria & do-
morelita, but at his Table ; not in the arms of his mother, & longam
viam confecerunt, & cum venissent, cum multo metu & timore adora-
runt, &c. Nos ipsos excitemus & formidemus, &c. reverentiam osten-
damus, ne si inconsiderate accesserimus, in nostrum caput ignem congra-
mus.* *Chrysostom*, in 1 *Cor.* cap. 10. Hom. 24.

but

but in the hands of his Minister, &c. As therefore we should fear to withdraw from his presence; so his presence we should approach with fear; lest if we come not, or if we inconsiderately come, we heap coals of fire on our heads. O! the hazards that are to such of you, who profess your selves the Citizens of heaven, and servants of Christ, yet either keep from the Lord's Table, or rashly rush upon the Table of the Lord: O! into what perils may you on both parts plunge your selves, both of sins and sorrows. Whereas by an exact and accurate coming to the Supper of the Lord you may be safe, escaping both sorts of dangers:

Viz. *The dangers of not coming, and
The dangers of ill coming.*

If you do not partake at all, great is your danger; and If you do not partake aright, your danger is great. O let this inforce your fullest care concerning this Sacrament-course.

Secondly, Some things may induce and draw up your utmost diligence to a right receiving the Lord's Supper: Observe,

1. *The excellency in it, and*
2. *The commoditie by it.*

1. *The excellencie of this Ordinance may well incite such exactnesse. This Gospel-feast is found to be excellenr,*

In respect of the Master of it, and

In respect of the matter of it.

First, for the Master of the Feast, or Author of the Ordinance, it was Christ our dear Lord.

G g

When

Vid. Aug.
in Psal. 40.
Chryf. in
Joh. Hom.
48. & alii.

Ejusdem
potestatis
est constitu-
ere & de-
stinare.

Finem le-
galibus ce-
remoniis
impositum,
&c. Cypr.
exPla. ad
Cæcilium.
Idem de
coen. Dom.

When the Souldier with his spear pierced Christ's side, there forthwith issued out *Blood* and *Water*. *Water* representing Baptisme, and *Blood* signifying the service of his last Supper. Hence several of the Antients assert both Sacraments to proceed out of Christs side. He sent them out, and he set them up. To the place of Christ in point of Sacraments, two things did appertain :

To abolish the old, and
To establish the new.

To *abolish* and take away the old Sacraments under the Law, this onely could Christ. As he did accomplish them, and fill them up; so he did demolish them, and pull them down.

To *establish* and introduce other new Sacraments under the Gospel, of abiding use for God's people, this onely could Christ. And indeed those old buildings Christ broke down, that he might raise up these more excellent edifices.

The Institution of these rare Ordinances, was one of Christ's chief *Regalities*, the peculiar pearls of his Crown. 'Twas for him to institute an Ordinance that could animate an Ordinance. Fit for him to give the being, that could give the blessing. 'Tis onely for him to give to a Sacrament life, that can give life in the Sacrament. He solely was meet to set up the Sacrament in its first working; that can set up the same in its after-being. As all
Soul-

Soul-work, so all Sacrament-work proceeds from Christ. Sacramental administrations the Lord does support them, and therefore did erect them. What he does maintain, he did ordein: were it not for the Lord's upholding hand in heaven, how soon would Sacraments, Sermons, Sabbath, and all the service of God sink on earth? Sure then of this Gospel-Supper Christ is the unquestionable Maker. And is not he excellent? *Christ and Heaven* (says Luther) are two so excellent, as in whose praise there can be no excess. Such is the surpassing preciousness of Christ, as compared with him, the Apostle accounts all other things as dross and dung, yea dogs-meat, Phil. 3. 8. A true Christian cloath'd with this Sun, treads the Moon under his feet, Rev. 12. 1. A good man, though he makes Christ his foundation, yet he lifts him up as the top-stone, and highest part of his building. Christ considered in himself the account of God, and in esteem of all his Saints, is exceeding excellent, and in excellencie doth exceed; yea, hence all that comes from Christ, in excellencie does transcend. *Manna* was excellent food, and so much the more excellent, because it came not (as some have said) in the ordinary course of nature, but from God as its immediate Author. Is not then the Supper-sacrament excellent, having Christ for its onely Author, who is God blessed for ever.

Sedondly, come we from the Maker to the

matter of this Sacramental-feast, and we find it excellent. The *Matter* is double :

Visible and external;

Invisible and internal.

1. For that which is *outward* and evident to every eye; to wit, *Bread and Wine* : these are excellent. Excellent are these,

In their ordinary use, and more

In their holy purpose.

Take them as ordinarily they are used, they be excellent creatures. *Luther* reports of a popish Noble-man he knew, who be-

Novi hominem non ex uno canonice et nobilem, digito demonstrante panem & vinum quod præstantissimum erat appositum, hæc inquit sunt. &c. Luth. in Hof. 2.

ing eager of Ecclesiasticall preterments, sitting at his Table and seeing excellent Bread and wine before him, pointing with his finger, said, *Lo ! these are the things that make me love this kind*

of life.

Take these as *sanctified* and set apart for holy purposes, as they appear upon the *Lord's Table*, and how precious are they then? As the consecration of wood and leather made them of more worth, then gold and silver not so consecrated.

Some would derive the Latin word for *Bread*, from a Greek word that

Panem aræy multitudine salutarum, magnitudinem solaminum, plenitudine omnium bonorum, &c.

signifies *All*, to intimate how comprehensive is Bread, that therein is a plenty of all good.

Never is this more true, then in this blessed Bread, and Bread thus blessed.

Of

Of Bread we might consider several sorts, but this of Sacramental-bread does most exceed. Next to this is that bread whereof blessed ones shall ever eat in their *Fathers kingdom*. O! who would not pray, *Lord evermore give us of this Bread*. And as for Wine, and Wine in this work, O! the worth thereof. Ordinary Wine is an excellent creature. One aggravates the sin of drunkenness, from the excellencie of the Wine wherewith they are drunk; And yet, saies he, *they seem to be drunk with cups of madness, not with cups of goodness, as the wine is; Or it being good, so much the worse are they*. But O the wonderful worth of Wine brought under this Benediction, and raised by reason of this Institution, and enrich'd through this Administration.

Panis est vitalis, doctrinalis, sacramentalis, &c.
Ac si non vinum ebibissent quod bonum est, sed poculum insanie &c.
Philo. de vita co. - semp.

Secondly, I passe to the spiritual matters of this Sacrament, and this does more surpasse; viz. *The precious Bodie and Blood of CHRIST*. Christs Bodie and Blood do in excellencie surmount bread and wine, as may be seen by observing,

*To what they are not subject, and
For what they are sufficient.*

1. The Body and Blood of Christ are not subject to such things as bread and wine be. Bread and wine are things subject to diminution, mutation, corruption, &c. They may be diminished, the more of them is received, the lesse remaineth; they be mutable, corruptible, so altered in their nature as to have a destruc-

Vino forma perit, vino corrumpitur, &c.
Propertius lib. 2. eleg. ult.

*Interiis ne-
fariè neca-
tus veneno
per infeñu
panem sacrū
&c. vide
Platin. in
vita Cle-
men.*

*Qid prodest
regium ali-
mentum si
ad gehen-
nam pascat?*

*Alimonia-
hæc non di-
stribuendo
minuitur,
sed potius
ministrando
augetur
Ber. in Psa.
107. 9.*

*Non esuri-
entes ani-
mas, sed e-
surient ipsæ
pascunt ani-
marum Ber.*

ative power. Poison may be so put into Sacra-
mentall bread and wine, as they may prove
poisonous to partaking-persons; as we read of
Henry the seventh. so murdered by a Monk.
Agrippina poisoned her husband *Claudius*, by
mingling poison in meat he most loved to eat.
Bread and wine are things so precious as may
beseem a princely table, but yet thereof a man
may eat and drink, and dye eternally. *A man*
may go and digest those dainties in Hell, which he
eats on earth, says Aultin. And what profits princely
fare; if it feeds, fits, and fats for Hell, says Ter-
tullian. But now in Christs Body and Blood is
no such danger. Upon eating and drinking
this is not death, but life, yea life eternall.
Who so eats my flesh and drinks my blood, hath eter-
nall life, Joh. 6. 54. Christs Body and Blood
by abundance of partakers is not diminished,
no abate, never the lesse left, when of this food
millions have made their meales. These do
admit of no mutation, they are as Christ him-
self, the same yesterday, to day, and for ever,
Heb. 13. 8.

Secondly, the Body and Blood of Christ be
sufficient for such things, as bread and wine be
not. Bread and Wine cannot quicken what is
dead, quiet what is sad; Bread and Wine can-
not feed the hungry and thirsty soul, &c. These
earthly things will rather feed hunger, than
feed the hungry; and rather inflame the thir-
sty, than allay the thirst: but the Body and
Blood of Christ can vivifie, mortifie, mollifie,
satisfie,

fatisfie, sanctifie, iustifie, glorie; what not?
 How hereby is the dead soul quickened, the *Una guttu-*
 sad soul comforted! *To the refreshing of a di-* *la plus va-*
 stressed soul (says Luther) one little drop of *let quam*
 Christs Bloud is more worth than Heaven and *coelum &*
 Earth. Lord (says one) my soul is amazed, I
 know not what to do; but I bring Christs Body,
 and I set Christs Bloud between thy wrath and my *Sanguis*
 sins, &c. The Blood of Christ is that Cordiall *Christi cla-*
 that helps heart-sounds, the key that opens *vis paradisi.*
 Heaven-Gates, by this red sea of Christs blood
 we come to our heavenly Canaan, and all our
 Egyptian enemies are drowned therein. God
 hath his black book of our sins written down,
 but a red line of *Christ's* blood drawn through
 makes all unlegible. O! the admirable excell-
 ency of this Sacramentall-Ordinance, where-
 in Heaven and earth meets, glorious Angells, *Summis ima*
 and Gospel-ministers close; yea, Christ and *sociari ter-*
 the creature joyns. The creature brings in *rena cele-*
 bread and wine, *Christ* brings in his body and *stibus jungi*
 blood. Yea himself compleat, body and soul, *unū quoddā*
 God and man, whole Christ is the invisible *ex visibili-*
 matter of this invaluable Supper. O! the sur- *bus & invisi-*
 passing love that Christ lays out in this Sacra- *bilibus fieri.*
 ment of his death. *What is the Scripture?* (says *Greg. dial.*
 one) *but a love-letter sent by the living God from* *lib. 4 c. 58.*
Heaven to his poor creature on earth. I may well *Quid est*
adde, What is this Supper? but a love-token lest *Scriptura?*
by a dying Christ, for his dear Church in the world. *amoris Epi-*
A cabinet of Jewels more wortht hen cupbords *stola viven-*
of plate. In worth so excellent, as no words can *tis Dei ad*
suam. Greg.

tell. From the wonderfull worth of this admirable-Sacrament we may well draw a double argument.

Hoc Sacramentum ad quandam excellentiam datur, sed id quod ad excellentiam pertinet non comperit omnibus, &c.
Aquin 3.^a pa. Quest. 27.
Afl. 8.

*For keeping off of some, and
 For quickening up of others.*

1. *Some to be kept off hereby.* Is this ordinance so excellent? O! how unfit then for prophane men defiled with sin. O! how unseemly to hang this jewel of

*Corruptio
 optimi pessima.*

gold in a swines snout; to put these princely robes upon a beggars-back. The best things being corrupted prove the worst. *God* by his goodnesse turns poison into phylick. Man by his sin turns phylick into poison, ye make the strongest poison of the best phylick. The abuse of this best Ordinance is the worst sin, most damning to man, and most displeasing *God*. We read of some poluting but the Sepulchers of *Gods* Saints, seeking therein some supposed treasures, they were suddenly devoured by a fearfull fire flying out of the earth. And if *Gods* wrath like fire breaks out of the earth, to consume such as wrong but the Sepulchers of his Saints; What fire? or flame? or fury will *God* cause to come from heaven, to burn up such as abuse the Sacrament of his Son, in which are hid such rich treasures of reall excellency?

Te citius hifi.
lib. 5.
Josephus.
Antiq. lib.
12, 13. ca.
11.

Secondly, *others to be quickned up hereby.* Is this Ordinance so excellent? then the more excellent any are, as through grace, the fitter they

they are for this Supper of Christ. 'Tis a Super-excellent-Ordinance, therefore only for Super-excellent-ones, and such are indeed all God's Saints, *Psal. 16. 3. Prov. 12. 26. The righteous (says Solomon) is more excellent then his neighbour. And a christian-begger (says Luther) is more excellent then heathen Alexander. Theodosius reckoned himself more excellent as he was a member of Christ, then as he was the Head of the Empire. Gracious men are glorious men, the truly holy, are truly honourable. Let therefore all such transact this transcending-service.* *Gloriosus est nomen pietatis quæ potestatis.*

Object. But the service being so transcending. Object. excellent, I dare not being unworthy, weak and impotent.

Ans. A serious sence of self-unworthiness, Ans. soul-wants and weaknesses, is the most excellent preparative to this most excellent Ordinance. Persons so disposed and qualifi'd, Christ calls to his Table. Who so is simple let him turn in hither: as for him that wants understanding she saith to him, Come eat of my bread, and drink of the wine that I have mingled. Prov. 9. 4, 5. Wherein observe:

*The person inviting and
The persons invited.*

1. The person inviting is *Wisdom. Wisdom hath builded her house and furnished her Table, ver. 1. 2. Many (says a learned writer) do appropriate to themselves the name of wisdom, but 'tis*

Multa quodam abusu dei Sapientia nominatur. Ille enim ex accommodazione vocis, sed ex veritate rei sapientia dicitur
 &c. Epipha. advers. Hæref. lib. 2. Hæref. 69.

'tis most properly applyed to Christ the only begotten Son of God. Christ then is the person that to this Table gives the invitation. *Come eat of my Bread, and drink of the Wine that I have mingled.*

Secondly, The persons invited, are such as be simple, and that wants understanding. Of simple ones there be two sorts; Some settled in their simpleness, yet conceit themselves wise. Some sensible of their simpleness, and account themselves fools. 'Tis not the former, but the latter the Lord invites. Such as see themselves simple, such as so want understanding. as to understand their want: such as be inwardly apprehensive, & apprehensive of their own inward wants, finding their own folly and frailty &c. To such, *Come eat of my Bread, and drink, &c.* Those that are most aware of their soul-wants and weaknesses, for which they are affected with their unsuitness to, and unworthiness of the Lords holy Supper: they are thereunto the best prepared, and are persons the most meetly disposed.

*Such have most activities to work, and
 Such have most capacities to take.*

1. *To work they have most activity.* Deep sense of wants, will cause strong desires of supply; and strength of desires will draw on earnest endeavours to obtain. What humblings
 for

for sin? What strugglings with God? They will be laborious in praying, diligent in hearing. They who feel soul-wants, will be much in soul-work.

2. To take, they have most capacitie. Deep sence of wants widens the heart. The heart commonly after good is then most enlarged, when of good least is discerned. Christians while in the sence, and for their supply of their wants, they are streining themselvs, they are stretching themselves. Their hearts are stretched out in reaching out after God. Hence

(saies Luther) to the Sacrament a Christian is then best disposed, when he thinks he is worst disposed; for by feeling himself emptie, impotent, and deficient in grace, he becomes more capacious of grace. Dear Christian! do not then draw back from this blessed and excellent Ordinance, because thou feelest manifold weaknesse; onely let the consideration of its excellence, encourage thy diligence.

Optima dispositio ad Sacramentum Eucharistie est, non nisi ea qua pessimè es dispositus: & e contrà, tunc pessimè es dispositus, quando aptissimè, quia quando sentis te miserimum & egenum gratia, tunc capax es gratie.

Lastly, let the commodity of this Ordinance have its moving influence. Now that the profit of a due partaking at the Lord's Table, may more fully be set forth, I shall open;

1. The grounds for it, and

2. The greatnesse of it.

I. The Grounds from whence such profit, in a right receiving the Lord's Supper, will assuredly proceed, are four:

1. The

1. *The Praier of Christ on it.*
2. *The presence of Christ at it.*
3. *The promise of Christ to it.*
4. *The pleasure of Christ in it.*

1. Upon this was the *Praier of Christ*. 'Tis said of *CHRIST*, *He blessed both the Bread and the Wine*. That is, upon Bread and Wine thus used, *Christ* praied for a blessing. He powered forth, and sent up supplications to heaven, that the best blessings of God might descend and remain here on earth, for the benefit of all worthy receivers of this holy Sacrament. For the blessing that *Christ* sought, was not to cease in that bare Bread and Wine at that first Institution, but was to abide upon all after-bread and wine in the same Administration.

2. To this is the *promise of Christ*. *Christ* said in the first Sacrament celebrated, *This is my blood, shed for many, for the remission of sins*. Remission of sins is a mercie *Christ* does expressly promise; now when *Christ* expresses this mercie, he implies many more. When *Christ* promises by this Sacrament the sealing and assuring pardon of sins, he means many sweet mercies besides to meet in the same; as mortification of sin, sanctification by grace, reconciliation with God, justification through *Christ*, the consolations of the Holy Ghost, &c.

3. At this is *Presence of Christ*. *Christ* in the Sacrament how he is present, or after what manner, so many have said so much, that I may well be silent. That which I assert, is, that

that therein is the certain presence of Christ.

Chrysostoms words herein are of weight: As

(saies he) in the Kings Court that

which of all others is most magnificent is not the walls and golden feeling, &c. but the bodie of the King sitting in his throne, &c. So behold here I shew thee not Angels, nor Archangels, nor the heaven, nor the heaven of heavens, but the King himself sitting at his Table, &c.

Sicut enim in regia, id quod est omnium magnificentissimum non sunt parietes, non lectum aureum, sed corpus Regis sedens in solio. Ita tibi demonstro, non Angelos, nec Archangelos, neque caelos, &c. Chrysost. in 2 Cor. 10. Hom. 24.

The Table then whereat this King sits, is surely furnished with the fulnesse of all good; all good things in their fulness may be taken from this Table.

4. In this is the pleasure of Christ. Christ is well pleased in the due approaches of his people to his holy Table. Such as would design a sure pleasing the Lord of the Sacrament, must resolve a right receiving the Sacrament of the Lord. Let us (saies an an-

tient Author) who studie and endeavour to please the Creator of all things, eat the offered Bread with fervent praier and thanks-giving, for received benefits, and in expectation of further benefits to be received.

A mother takes not so much content in her child sucking milk from her breast, as the Lord takes delight in his servants receiving his Bodie and Blood from his B ar d. These things premised, do administer manifest Grounds, whence the

Nos qui rerum omnium Conditori studemus placere, cum precibus & gratiarum actione pro beneficiis acceptis oblatos panes edimus, &c. Origen, l. 8. cont. Celsus

profit

profit of right receiving the Lord's Supper proceeds.

2. The *Greatnesse* of the profit through such holy receipts, consists of two parts:

1. *What 'tis profitable against,* and
2. *What 'tis profitable for.*

1. To partake at the Lord's Table aright, is profitable against,

*The Divell,
The world, and
The Flesh.*

1. *Against the Divel.* From this Table, as from a Castle, a Christian saileth out upon Satan. raises his siege, forces his flight and fall. From this Table we go (says Chrysostom) like Lyons beathing fire, terrible to the Devills themselves. This Table is to a true Christian, as the Tree of the Crosse was unto Christ. 'Tis said, Colossians the second, that Christ upon the Crosse spoiled principalities and powers, made a shew of them openly, triumphing over them in it. Thus at the Lord's Table a true believer, a meet receiver, breaks the plots, spoils the powers of the Devills, trampling them down, and triumphing over them at it.

Secondly, *Against the world.* The world, like the Israelites cloud, hath it's bright side, and darke side. It's bright side, proposing what may entice: It's darke side, representing what may amaze. Against the world as it seeketh to entice by its honours, pleasures, and profits. In this Supper God's Saints see, and sensibly tast such transcend-

*Tanquam le-
ones ignem
spirantes ab
illa mensa
recedimus,
demonibus
terribiles,
Chrys. ad
Col. An-
thoch.
Hom. 61.*

transcending things in Christ, as makes them conclude the world is of no worth. That Noble Marquess, when a sum of money was offered, to go from Geneva to Italy, answered, *Let all their money perish with them, who prefer the wealth of the whole world, before one days communion with Christ.* Against the world as it seeks to amaze by its threatnings, sufferings, sore and severall troubles, a carefull Christian is armed at this Ordinance, *Let us arme them* (says Cyprian) *with the muniment of the Lord's Sacrament, whom we would secure from the world's cruelty, &c.* How (says he) do we teach them for Christ to shed their blood, when going to fight we deny them the blood of Christ. Give them the Cup of Christ, who be to drink the cup of martyrdom. And again, Thou drinkest (says he) the Cup of Christ blood, that thou mayst be able to shed thy blood for Christ. The primitive Martyrs used to receive the Sacrament, when they were to com before cruell tyrants, &c.

Galeacius
Caracciolus.

Te calicem
sanguinis
Christi bi-
bere, ut pos-
sis propter
Christum
sanguinem
fundere.

3. *Against the flesh.* The flesh, with its high and head-strong lusts, are hereby beat down, and layd dead at the Lord's feet. If any of you (says Bernard) feel not so frequently the fierce motions of anger, envy, luxury and the like; Let him give thanks to the Body and blood of Christ, and praise the power of this Sacrament. Thou receivest (says Chrysostom) the Body of thy Sanguini Domini &c. Bern de Bap in coen. Dom. Accipis corpus mori pro te traditum, similiter te ad mortificationem sub eundem para Chrysost in Psal. 22.

Si quis ve-
strum non tam
sepe accer-
bos sentit,
iracundia
motus invi-
dia &c.
gratias agat
corpori &c.

viour that thou mayst mortifie the Body of thy sin. Sin receiveth its death's wounds, while thou art dealing in the wounds of Christ.

Secondly to partake at the Lords Table as is fit, is profitable for

Angells,
Ministers; and
Christians.

1. For Angells. Several of the Ancients speak much about Angells-attendance at the Lord's Table. The ministration of Angells is sure in this service. At the Sepulcher of Christ, the Angel was saying to the good women that waited there, *Fear not ye, for I know ye seek Jesus of Nazareth which was Crucified.* Thus Angells are at the Sacrament of Christ, secretly saying to the souls of such as be there serious; *Fear not ye, for ye seek Jesus which was Crucified.* Angells may help down fear, and help up faith, and several ways assist the ser-

Considera quæso mensa regalis est apposta, Angeli mense ministrantes &c. Chrysost. ad pop. Ant. Hom. 61. Quis fidelium habere dubium possit in ipsa immolationis hora, ad sacerdotis vocem celos aperiri. &c. Angelorum chorus adesse, &c. Gregor. Dial. lib. 4. cap. 58.

vants of God to their own great advantage. For hereby they enlarge their knowledge, encrease their joy, and augment their reward with God: they see more into the mysteries of Christ toward his Church by these Sacramental-administrations. And seeing such transactions between Christ and his militant members in this Communion, they much delight. Do they rejoice at the converting of a sinner, how

how then at the confirming of a Saint? And the more on earth they do for the Saints of God, the more in heaven they have from the God of his Saints.

Secondly, *For Ministers*. Those who faithfully fulfilling their Ministeriall-function, counselling, comforting, and encouraging Gods people in the service of his Table, the Lord will recompence their labour, either on earth, or in heaven. *Exodus* the first we find, how when the Midwives of *Egypt* preserved the male children of the *Israelites* alive, God dealt well with them, and he made them houses: yea, houses in heaven (say some) for the same. Rupertus in
Exod. Hi-
cron. in
cap. 65. Isai. Such Ministers as in the word and Sacrament take pains to preserve alive the children of God themselves, God will som way crown their labours, increase their graces, advance their families, or enlarge their heavenly felicities, *Matth. 10. 42. Whosoever shall give to drink, unto one of those little ones a cup of cold water, only in the name of a Disciple; Verily I say unto you, he shall in no wise loose his reward.* A reward if so certain to whosoever shall give to one in the name of a Disciple a cup of water, cold water, and cold water only, for body refreshment; O! what reward shall be for such as give to divers of Christ's dear Disciples indeed, a cup of wine and bread therewith for soul-satisfaction.

Thirdly, *For Christians*. The servants of God themselves, who so celebrate the Supper of

the Lord may look for large in-coms. A confluence of all sweet receipts.

Primary and Principall.

Secondary and Consequentiaall.

The *Primary* and principall of what they receive, is Christ himself. The Apostle reports, 2 Cor. 11. 33: that som seeking to apprehend him, he was let down from a *window* in a *Basket*, and so escaped their hands. God's Saints in another sence desirous to apprehend Christ, he is let down as it were from the windows of heaven in the Sacrament, and so they receive him to the joy of their souls. So that they may say as one in another case. *I have found him, I have found him. He is come, He is come.* Hence union and communion with Christ. Consider (says Cyrill) *Christ is in us not only by a charitative disposition, but also*

Quemadmodum si igne liquefactam cerata alia cera, similiter liquefacta miscueris ut unum quod ex utrisque factum videatur: Sic communicatio corporis, & sanguinis Christi ipse in nobis est & nos in ipso. Cyrill in Joan. lib. 10. cap. 13.

by a naturall participation; for as wax melted by the fire, and mingled with other melted ware, of both one ware is made. So by the communication of the Body and Blood of Christ, we are made one with Christ, Christ in us, and we in Christ. And with this union go's communion and comfortable acquaintance with Christ. Doctor Taylor the

Martyr blessed God for his prison, because there he got soul-advantage by, and sweet commnion with that *Angell of God*, Master Bradford as he calls him. O! how then may

a Christian blesse God for this Sacrament, where he gains more soul-advantage, and sweet acquaintance with the dear Son of God, Jesus Christ our Lord. At this Mount is Christ transfigured before his Disciples, that they may well say; Lord, it is good for us to be here.

Secondary and consequential benefits come hereby. The Lord's Table is as a fruitful tree, *lege unica* every branch of which bears fruit. The Jewish Rabbins were wont to say, That upon every letter of the Law hangs mountains of profitable matter. O the ocean of benefit and comfort that comes from a little of Christ in this Supper! In every drop is a sea of sweetnesse. As one litte spark (saies Luther) of a troubled conscience can drink and dry up a sea of worldly comfort; so a spark of spiritual comfort from Christ in Sacrament, is able to drink and dry up a sea of worldly sorrows and sufferings. To comfort a distressed conscience, is (in Luthers account) a greater work then to raise the dead to life: yet this work hath been done on a Sacrament-day. The bodie of Christ (saies Bernard) is a cordial to the sad, a medicine to the sick, a pillar to the weak, &c. By this a man is made patienter to labour, ferventer to love, cheerfuller to live, &c. He that hath a wound, let him seek physick: Sin hath made the wound, and the Sacrament (saies Am-

H h 2

Facilius est mortuos suscitare quam turbidam conscientiam consolari.

Corpus Christi est agri medicina, &c. Per hoc fit homo patientior ad laborem, ardentior ad amorem, &c. Bern.

An. brof. de sacram. lib. 2. c. 4. Idem Aug. de verb. Dom.

brose

brose) gives the physick, applying a healing plaster of Christs Blood.

This Supper is that *Jacobs Ladder*, by which we scale Hell, and climb Heaven, *While* (saies

Chrysostom) thou art seeing the Minister giving Bread and wine, and CHRIST giving his Body and Blood, dost thou think thou art conversing among mortal men on earth, or not rather that thou art

Dum conspicis Dominum, &c. te inter mortales versari censes? ac non potius è vestigio in cælos transferri?
Hom. 1. 3. de sacerdotibus.

suddenly translated into Heaven, &c. The Sacrament is to God's Saints, as *Isaac's Gerar*, Gen. 26. 12. as *Israel's Canaan*, flowing with milk and honey.

Bezzechium, Plin. History reports of a Country in Africa, where for every bushel of seed they sow, they receive 150 fold increase: Sacrament-seed brings the best harvest, and fullest crops of comfort. Come, O come! (once cried a good

Venias, venias ad cibum christi, ad cibum corporis Domini, ad epulas Sacramenti, ad illud poculum quo fideles unum mebramur affectus: ut lenitiam induas de remissi ne peccati, &c. curas seculi, me unum moris, &c. deponas. Ambros. in Psal. 118. Sermon. 15.

man) to the meat of Christ, to the costly banquet of this blessed Sacrament; to that Cup with which the affections of the faithful in a holy manner are made drunk: there, there, thou maist put off the cares of the world, the snares of the Devil, the fears of death: and there thou maist put on the comforts of God, the delights of peace, the joies of pardon, more sweet then the pleasures of paradise.

On this Gospel-table are abundance of the best dainties, to which Christ brings his Bride,

and

and bids her welcome, as upon his marriage-day.

In this Gospel-garden are all sorts of rich flowers, though not fit for the worlds *Spiders* and *Frogs* to creep on, yet out thereof *God's Bees* may suck the best honey in great abundance; yea, how have several of the souls of *God's servants* by receiving this holy Sacrament, been like the *Egyptian fields* upon the over-flowing of *Nilus-River*, flourishing and fruitful, fattened with marrow, fired with zeal, fenced with courage, and filled with comfort. O! the illuminations, manifestations, obligations, confirmations, consolations, that *God's servants* have plentifully received from *Christ*, by and through a Sacrament.

Object. But at the Sacrament I have oft-times been, and found no such abundant benefit, profit or comfort.

Ans^w. Profit and soul-comfort though at the Sacrament you have not found in such measure, yet you found the same in some measure. Among meet Communicants all do not receive the same measure of soul-comfort. The good ground in the Parable, which received the seed, all brought forth some measure of fruit, though not all the same measure: Some an hundred fold, some sixtie fold, some thirty fold, Mat. 13.8. So all good Christians at this Table, which receive the Sacrament, have some measure of soul profit and comfort, though not all the

same measure; *Some an hundred fold, some fix-
tie, some thirty fold.*

Object.

Object. But I find no refreshing comfort at all, &c.

Answ.

Answ. Though you finde no comfort in you, yet in you comfort is to be found. Yea, much certain comfort, when no sensible comfort. No *sense* of comfort, yet much *cause* of comfort, considering several things. For instance:

*Discharg'd obedience, and
Divine acceptance.*

1. *Obedience discharg'd.* 'Tis cause of comfort you have done your dutie. *Do this*, saies Christ. Though you could not do it with delight, yet you have done it in obedience. Though you feel not comfort in doing your dutie, yet it may be your comfort your dutie is done. Even when you feel not comfort in performing this commanded service, yet then this may be your comfort, you are performing a service that is commanded. Especially when your present managements are with upright intendments. Faithful aimings in feeble actings. Your work falls short, but this is comfort, your hearts are carried up aright.

2. *Acceptance divine.* That is, God sweetly accepts you in this service, and is not that cause of comfort? *Gothy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy work,* Eccles. 9. 7. God's accepting

cepting of *Abel* offering sacrifice, raised his comfort; when God's not accepting *Cain's* sacrifice, made his countenance fall. *August. de Civitat. Dei, l. 15. ca. 7.* observes, *Cain* offered his sacrifice, but not himself, and so God accepted him not. *Abel* offered himself with his sacrifice, and so was accepted of God. Even at the Lord's Table, when thou couldst not comfortably take in *Christ* to thy self; yet even then, then thou hast freely given up thy self to *Christ*. Resigning up thy whole soul to God in his service, and so art assuredly accepted of God in the same, this is comfort. Comfort thou hast in the Seed, when not in the sight; in the secret Seed, when not in the visible blade. The light-som *Sun* is in the heavens, though it be all covered with clouds.

Object. *But I have many fears upon my spirit, troubles and tremblings of soul in, at, and after this Supper.* Obj.

Answer. Some fears and tremblings may truly take hold, yet some joies and comforts may surely take place. Answer.

The good *Women* that were at the Sepulchre of *Christ*, had both fear and great joy. *Mat. 28.8.* And so good men at this Sacrament of *Christ*, may have a mixture of fear and joy.

From several movers, and

Upon several matters.

1. From *Movers* of several conditions may proceed such several impressions. As God and the *Drivel*. God may spring joy, and the *Drivel* strike

strike fear. As *Jobs Children*, when they were eating & drinking wine in their *Eldesf Brothers* house, the Divil let loose strong winds, & smote the four corners, &c. So may it be with *God's children*, when they be eating bread & drinking wine in *Christ* their *Elder brother's house*. *Satan* may raise blustering winds of misgiving fears, & heart-trembling doubts, as may much dismay their minds. God at the same time speaking to their souls, sweet words of quieting, and quickening comforts.

Ad me ipsum anima mea conturbatur, in te vero exultabit spiritus meus. Bern. Serm. 3. de purificatione B. virginis. 2. From matters of severall natures, may come these mixture of joy and fear, reflecting upon sin and sad corruptions; the soul is smitten with fear: but beholding *Christ* that *Lamb of God* which takes away the sins of the world, their souls receive supports of comfort, considering their own unworthinesse, and weaknesse of their righteousness; fear and sorrow seizes: But considering *Christ* worthinesse and the all-sufficiency of his righteousness; som refreshing joys and comforts comes.

Object. But the *Lords Supper* being of such a soul-solacing-nature, all fears and sorrows of soul, in receiving are unsuteable, and unseasonable.

Ans. All soul-sorrows are not unsuteable, nor all kind of fears unfitting for meet Communicants; All heart-drowning-fears, and all soul sinking-sorrows, are unseasonable at the *Lord's Table*. But there be soul-raising sorrows; waters of sorrow that lift up the soul, as the waters of *Noah* that mounted up the Arke.

Arke. Good men of old did much encourage some kind of sorrows in this Sacrament case.

When the passion of our Lord is celebrated (says one) it's a time of mourning, a time of sighing, a time of confessing and begging par-

don; Even then the sacrifice of a pierced and broken heart, is well pleasing to God. As oft as we come to consecrate this Sacrament, (says

another) which the Lord out of love left a little before his passion, we should approach with compunction of heart &c. To them that come to the

Table of the mighty, considering (says another) what celestiall mysteries are there set forth: 'tis fit to receive

them with holy fear & trembling, &c. Such tremblings & fears as unfits

faith, are not fit, but sometimes the trembling hand takes the best hold, & the most

lorrowful heart receives the sweetest comforts.

Object. But I have so oft, and so long partaked at the Table of the Lord, and found so little fruit, or refreshment thereby, that I had as good forbear.

Ans. God forbid: when we find an Ordinance fruitlesse, it's good for us to enquire the cause, not to omit the course; to search the reason, not to cease the action. An Ordinance of such excellence, and such advantage, and I never the better: What's the matter? If our child does not thrive by his food, we do not thereupon turn him from the table; and with-
hold

Tempus lugendi est cum passio Domini celebratur, tempus flendi tempus confitendi, & deprecandi, &c. Cyprian de cena Domini. Cum timore & tremore, & cum punitione cordis accedere debemus, vult enim Deus sacrificium, non pecoris trucidati, sed cordis contriti. August. de civit Dei. lib 10. cap. 4. Qui veniunt ad mensam potentis considerantes ea que apponuntur eis accipere cum timore & tremore, &c. Chrysost. in Psal. 22.

hold his usual meals: but we consult the Physician, to know the distemper, and seek means he may recover, so as his food may do him good. Do not our souls thrive by Sacrament-food? the way is not to leave the Lord's Table, but to learn out our distempers, to look to such rules and means as may help in this case. With some directions then for right receiving the Lord's Supper I shall conclude, declaring only such duties as may guide herein to a comfortable course

Now as there be three times, in which your duties are concerned:

Even so there be three things, in which your duties are contained.

The times towards this Sacrament that concerns the exercise of duty, are before, at, and after.

The things that contain your duties, which about this Sacrament are to be exercised: are repentance, faith, and obedience.

Repentance before,
Faith in, or at; and
Obedience after.

1 COR. II. 28. *Requiris
Apostolus resipiscendam ab
iis qui volunt accedere ad
cœnam Domini, & docet
cœnam non esse edendam ab
illis qui se non resipiscunt.*
Zanch. lib. Epistol. 1. ad
Princi. Frederic. 3.

When I place repentance before faith, I intend not thereby to state the method of God's first working these in the conversion of a sinner: but only the manner of working these, in and by a converted Christian upon this solemn occasion of receiving the Sacrament: we live in an age too apt
to

to catch up disputes, and study rather to be polemical than practical Christians.

I begin with repentance, the renewed practice of which is preparatory to this precious Ordinance.

Mark three things.

1. In generall the whole time of our life is to be a time of repentance. The Lord's prayer (saith Luther) that leads us daily to pray for pardon of sins, teacheth us, that we are daily sinners; and that we ought all our days to repent. Anselm in his meditations confesseth, that all his life was either damnable for sin committed, or unprofitable for good omitted; and at last concludes: O! what then remains, but in our whole life to lament the sins of our whole life; This becoms all Christians.

Docet oratio Domini nos esse quodiammodo peccatores etiam esse penitentiam. Quid restat O peccator! nisi ut in tota vita tua deploras totam vitam tuam.

2. There are some particular seasons, when especially we should be in the practice of repentance.

It's wisdom in a Christian to understand, and then to apprehend the most meet times for the managing of meet matters. It's the Apostles counsell, Eph. 5. 16. to buy up all the fairest opportunities,

so the Greek word renders it, to transact his necessary businesses in the best times. All the work we are to do in this world, the Lord hath fitted to proper places and seasons, which if we do not observe, each good duty doth loose

Aut iterati dolores cruciabunt penitentem vitam meam, aut cruciatus eterni vexabunt animam meam, Aug. Εξ απορίας. Apertum est omne bonum locis & temporibus suis & laudabilia quaque seorsum descunt nisi congrua sed e poriantur.

its beauty, *Eccl. 3. 11.* see what is the praise of a man, *Psal. 1. 3,* *He brings forth his fruit in his season, [his fruit]* proper to his place, and in his season, in the due time for that fruit, so then there are some more especial seasons to set about this work of repentance: *There is a time to mourn, and a time to rejoice; a time to weep, and a time to laugh, Eccl. 3. 3.*

3, Before our receiving the Sacrament, is a fit season to set about the businesse of repentance. O! then to put in practice the parts of repentance, are as *apples of gold in pictures of silver.* O! then it's good to set this work upon the wheels; then to be serious in the work of repentance, will cause us to feel the want of the Ordinance; and by feeling the want, we after finde the worth.

Cibus acer-
cerimis ac-
crescitur
appetitur. Sharp things are apt to move appetite, and the more hungry we are, the more meet we are for to feed in the Sacrament. Then the soul is in a fit posture by faith to take in *Christ*, when first by repentance it hath thrown out sin.

Illi ad Christum vocantur
qui sensu peccati premun-
tur, & pro pacificanda con-
scientia laborant, & illi so-
li sunt qui cum fructu ad
Christum veniunt, Musc. in
Mat. ca. 11.

Where the burden of sin hath first caused the bitter groans of repentance, there is a fitnessse to come in the Sacrament to *Christ* for deliverance, when repentance hath made the wound, then *Christ* in the Sacrament is ready to make the cure.

O then before you come to take the Sacrament of a *broken Christ*, go and prepare the sacrifice

critice of a broken heart; *Christ's* heart and side was pierced and stabb'd, to let out his blood, and shall not thy heart be pierced and struck, to let in the blood of

Si vis Christum cognoscere, si vis ipsum accipere, sicut se fregit, ita te frange, Bern. Hom. de duo disc. euntibus ad Em.

Christ? I remember what is reported *Ridly* said to *Latimer* when they were to suffer martyrdom for *Christ*; *Come my brother, let us be content to take a hard break-fast, our dinner and our Supper will be the sweeter: so are we to receive the Sacrament of Christ. O then! Come my brother, let us be content to take a bitter break-fast of heart-breaking repentance, the Lord's Supper will be the sweeter, and our Supper with the Lord the more delightful.*

If we would find *Christ* to our comfort in the Sacrament, make a sorrowful search for him before. *Pharaoh's* daughter being come down to the river to wash her self, she found *Moses* laid in an Ark of bulrushes. O let us go down first into the river of repentance, and wash our selves, and then come and see, come and take up *Christ* in the Ark of the Sacrament, in the elements of Bread and Wine. *Joseph* and *Mary* then found *Christ* in the Temple, in the midst of the Doctors, when they had spent some time before, and sought him sorrowing, *Luk. 2. 24.* Let every man in this matter mind these *Five* things following.

1. *Separation of himself:* having a desire to come to the Sacrament, and there to enjoy *Jesus Christ*, *Prov. 18. 1. Separate thy self from thy*

thy company in the world, from thy calling in the world, from the cumbersome cares of the world; go aside from all, and be as if thou hadst no shop, no wife, no child, &c. As Abraham going to sacrifice Isaac, leaves Sarah, and servants and all.

It's said of Saul's father, 1 Sam. 10. 2. He left his thoughts of his Asses, and cried, What shall I do for my son? So do thou lay by all mindings of earthly matters, and say, O! what shall I do for my soul? and, What shall I do for my Saviour?

2. Scrutation of himself. Q! make inquiry on each into his own heart and life, before he approaches the Table of the Lord; O! look, look to two things.

1. What Sin there is opposite to a Sacrament.

2. What Grace there is requisite for a Sacrament.

1. Go down into the sides of thy ship, and seek out sleeping *J-nah*, and by repentance cast out sin, then thou art fit to come to this shore. Lay the Bible before thee, take the candle-light of clear Scripture with thee, and seek all the dark corners of thy deceitful heart, that is apt to colour and cover sin: I would not have you go to search for sin in your soul (that *Fanx* in your cellar, who is ready to blow up all) without the lanthorn of God's Word, nor yet to take a dark Lanthorn of obscure and doubtful Scripture, to discover your sins, and examine your selves by.

Psal. 119.

105.

Ex hac lu-

cerna ac-

cende, & tu

lucernam ut

luceat in-

teriori ocu-

lus tuus, quia

lucerna est

vis corporis.

2. What

2. What Grace requisite for a Sacrament : O ! consider and see to that also, *Luk. 14. 28.* which of you intending to build a Tower, sits not down first ; and counts whether he hath sufficient to finish it : So if you intend to partake of *Christ* in a Sacrament, O ! sit down first and consider how you are accommodated for so great a businessse with all useful graces.

As souldiers when to go to a combate, then they look for their weapons, rub up their armor, make all bright, and fit for service. O ! so do you, when to go to a Sacrament ; see you have the whole armor of *God* : O ! rub up all your spiritual pieces , look all be clean and well scoured by repentance, and so fit for the Ordinance.

3. *Humiliation for himself*, and for what he finds amisse, in respect of sin present. or grace absent. O ! this is indeed the main of repentance, when by repentance we have cast down our selves, then come and by faith take up *Christ*. *Gen. 24.* we read of *Rebeccah*, when she was among the servants she rode upon her *Camel*, but when she was to come near *Isaac*, she light down to the ground, and covered her face. So however mounted, yet when thou art to approach near *Christ* in the Sacrament, go down from thy *Camels* back by soul-humbling repentance, and cover thy face with shame, and so draw near ; this is the way to receive not onely *Christ*, but the fulnesse of *Christ*. If a man would convey water from a fountain

fountain in his field to a cistern in his house, he laies the leads and pipes low in the ground: *Christ* is the fountain thy soul is to receive the fulnesse of all grace from, and the sweetnesse of all peace in, through his Ordinance, as the means of conveyance. O then! see that thou humblest thy self to the ground, and lie low by unfeigned repentance. O! do not you say, Repentance is a hard work; that is for them who still stick fast in their sins, and that have no principles of grace in their souls. *Luther* confesses, that before his conversion, he met not with a more displeasing word in all his studie of Divinitie, then *Repent*; but afterward he took delight in the work, to sorrow for his sin, and then rejoyce in his sorrow; the like let it be with you.

Pœnitens de peccato dolens, & de dolore gaudens.

Say not you have repented already; truly.

Homo ipse us penitentia pœnitere debet. Salu.

1. We have need to repent of our repentance; not to repent because we have repented, but because our first repentance was no more, our penitential sorrows no greater. The smaller fine the *Tenant* paies at his first coming into a house, the more rent he must pay after, at usual times. Alas! our repentance was so little at our first coming into *Christ*, that wee have need have other times, before Sacraments and the like, to enlarge our repentance.

2. We have oft sinned since our repentance; and sins after repentance are worst, and of them most need to repent. All your sins before

fore Conversion, not like those since : and will you come to a Sacrament in them, without repenting of them ? Having had sins after repentance, we had need have repentance after sin ; O sad ! where sin is the last : It's good to have repentance follow sin ; but, to have sin follow repentance, and so to remain, is miserable. *O repent ! repent.*

If ever you think aright to receive the Sacrament, O prepare by repentance ! do not onely as if you did repent, but repent indeed. It's well for us that God seems sometimes as if he did repent, when yet there is no penitential change in God, no repenting grief in God. O ! but it will be ill for us to act onely somewhat like repentance, and not actually and in truth repent. O ! do not onely think of repentance, and have some words that way, but do the work *truly*, and *thoroughly*, this shall cause joy in the heavens, and joy in your hearts. Our Saviour at the marriage, *Joh. 2.* furnished the guests with plenty of *wine*, but the pots there were first filled with *water*. O let us fill the pots of our hearts with the *water* of repenting sorrows, and the Lord at the Sacrament will turn all into the *wine* of soul-reviving comforts

Inanis est penitentia quam sequens culpa cōtingit, quia nihil profunt lamenta si replicentur i peccata, & nil valet à melis veniam poscere, si mala de novis velis iterare. Aug. Iterum peccavi Domine, & ite: un penitet me peccasse. Penitentia est mala præterita plangere, & plangenda iterum non committere. Ambr.

Deus penitere dicitur, non quia est in Deo commutatio penitentia, sed quia ad modum penitentis se habet, &c. Aquin. in Rom.

Luk. 15. 7. Gaudium in cælo non super uno peccatore penitentiam cogitante, aut super uno penitentiam dicente, sed super uno penitentiam agente. Stel. Deus est qui consolatur fletus, curat dolores, reficit penitentes, Chryi.

*Nemo ad
Deum pre-
cans & flens
acceſſit, qui
non quod po-
ſtulavit, ac-
cepit.* Chry-
ſoſt.

4. *Supplication unto God.* Petition *God* with tears and prayers; O! let us aforehand ſend out our ſhips of praier to ſea, *God* knows with what rich lading they may return upon a Sacrament-day; then may they come like Bees laden with honey into the hives of our hearts, and fill us with combs of comfort. O pray! pray, and ſee that all your prayers carry fire and water in them; fire of zeal, and water of ſorrow.

*Quanto eſt
quiliſbet
ſanctior, &
deſiderii
ſancti ple-
nior, tanto
eſt in oran-
do ſtrepus u-
berior.* Aug.

*Preces ſua-
dent, la-
chryma co-
gunt, invi-
ſibilem vin-
cunt, omni-
potentem li-
gant.* Jero.

The more the waters of the deluge increaſed, the higher was *Noahs* Ark carried: O theſe waters of repenting prayers will raiſe thy heart to heaven, and the nearer thou art ſo brought to *Chriſt*, the fitter to receive him in a Sacrament. Go to *God*, and look backward upon that ſin thou deſireſt *God* in the Sacrament to ſeal the pardon of, and grant thee power againſt; look forward to the *Chriſt*, the grace, that in the Sacrament thy ſoul would fain partake of, and converſe with, and beg with tears, the *Lord* cannot deny thee; thus thou ſhalt overcome *God*, and then come fetch *Chriſt* home in a Sacrament. *God*, while thou art ſitting at the Table, ſhall ſtand at heaven gates as it were, and ſay ſecretly to thy ſoul; *Thou haſt ſought Chriſt, behold, there he is*: O! then to have Juſtice look out, and Mercie plead, O! let us embrace this man, he hath abhorred himſelf: let us ſpare this man, he hath not ſpared himſelf: let us now forgive him his ſins, he hath with grief confeſſed his ſins, he

he hath turned himself by repentance against his sins, now give him deliverance from his sins: Christ shall plead with the Father, to be at peace; and, O let us save that man, he hath condemned himself: At the bar of God's Justice Christ shall plead his own Blood, and his death, that thou maist live:

At the bar of God's mercy Christ shall present thy tears and prayers, and God then give his sweet smile upon thy soul.

O be encouraged therefore before you go to the Lord's Supper, to crie to the Lord by prayer: Thus I passe the fourth thing requisite for every Christian that would meetly communicate: to wit, Invocation, or calling upon God by Prayer with the inmost affections, as the word well imports.

Invocare, quasi in nos, aut in se vocare. Ansel.

5. *Obligation of himself to God*: this becomes every one, yea all that would partake aright. Jer. 50. 4, 5. *Going and weeping they shall go to seek the Lord; saying, Come let us join our selves to the Lord in a perpetual Covenant.* O! how seasonably may this practice be applied to a Sacrament occasion? We read of Jacob, Gen. 28. when he was to go to Padan-Aram to take a wife, how solemnly he vowed himself to God. When you are to go to this holy Ordinance to take Christ, bind your selves to God; draw up the Indentures and Covenants aforehand, and then seal them in the Sacrament.

Magnam quoddam esse & salutare bonum, vortum, atque animarum nostrarum firma custodia: missimamque praesidium.

When *God* seals his Covenant to you. O! thus go to the Sacrament, your souls being safely guarded, strongly armed, girt and bound up firm to *God* in holy Vows and Covenants.

Thus you have all the *parts* of renewed repentance, which every true Christian ought to practice that prepares for the Sacrament : and I beseech you set to all this with lowly and humble hearts : Hearts laid in the dust are fittest for *Christ*, *Isa.* 65. 2. Those herbs and flowers rise highest in the *Summer*, and with the greatest beauty, that in the *Winter* have shrunk lowest into the earth : and those Christians are like to rise up highest, with most glorious joies in the Summer-day of a Sacrament, who have before shrunk down lowest in the wet winter-work of repentance. *Jacobs* sons when they went to *Egypt*, they first met with rough usage ; they were imprisoned, perplexed, and in great straits ; but after *Joseph* makes them a feast, gives them all messes of meat, they eat and drink, and are merry with him. *Gen.* 43. 31. *Joseph* makes them first to remember their sin, *Gen.* 42. 21. With bitterneſſe of soul they consider their not regarding their brother in the bitter anguish of his soul ; and then, O! what revivings of comforts doth he afterwards cause.

Thus *Christ* our *Joseph* will have us passe through some rough work of renewed repentance, have our souls imbittered in the remembrance of the bitterneſſe of his soul once for sin,

fin, and then comes this feast of fat things, where they eat and drink, and are merry in the Lord. O! the *Benjamin*-messes of blessings and mercies *Christ* there gives out to them, and so for ever gains their heart. Well; would you have those comforts given you in great measures at the Communion? O then give your selves to this whole work of searching, sorrowing, fasting, praying, &c. *Ester* desires others, and resolves her self to fast and pray; and then saies she, *I will go in to the King, if I perish, I perish*; But O! what favour she found, &c. Let this be the course of every Christian: O! repent, intreat, lie down, look up, and then say, *Now will I go in to Christ at his Supper, if I perish, I perish*: But when thou hast been low in thy own eies, thou shalt be high in his. To close, I shall onely desire when you have done what you can in this case, take care of your thoughts in two things:

Magna amaritudo peccati, quæ tantam amaritudinem peperit.

Esse parvus in oculis tuis, ut sis magnus in oculis Dei.
Aug.

1. That they do not sink too low, nor
2. That they do not rise too high.

Let them not be so low, as to say, *Though I go to this Supper, yet shall I not meet Christ*: Let them not be so high, as to say, *Now I go, and I cannot misse Christ*. Let me repent, weep, pray, promise, it's all in vain; *Christ* and I shall never come to close: however or whatever I have done, I shal go & com a *Christless* creature: Beware of this diffidence: Or thus, I have now examined my self, acknowledged my sin, wept, praied, covenanted, therefore I cannot mis-

Cetera vitia in peccatis superbia in rebus factis maxime timenda
Ang.

Christus auditus est devotandus intellectu ruminandus corde firmandus: & fide digerendus, Tertul. de resurre.

Non denies ad morden dum acui mus sed fide sincera panem sanctum frangimus & manducamus, Cyr. de cœn. Dom.

carry, my preparations have been such; I am sure to speed well, and to come back full of Christ from his Table: *Beware of this confidence.* It was a good observation of *Augustine*, he saies; *Other vices are in sins, but pride and high confidence is most apt to creep in upon duties well done*: when we have much humbled our selves, we be prone to grow proud in our selves thereupon, to go to the Communion in the strength of our own preparations; O go renouncing all empty, lowly, hungry, humble, self-denying, to this Supper of the Lord, and the Lord prosper you. Go as if you had not shed one tear, made one praier; thus shall the first work be well finished: viz. the work of repentance that goes before.

I proceed to the second thing requisite at the Sacrament, to wit: *Faith*: It is true, there is use of other graces, and happy is the man that hath his quiver full of them; but I may say for faith, as *David* of *Goliaths* sword, *There is none like that.* The main of this Sacrament-work lies upon faith: As fire is to the *chimick*, so is faith to the *Communicant*, there is nothing to be done without it; *Faith* says to all that come to the Sacrament, as our Saviour said to his Disciples, *Joh. 15. 5. Without me ye can do nothing*, viz. pleasing to God, or profitable to your selves. As the Angels that came to destroy *Sodom*, said to *Lot*, *We can do nothing till thou art gone*, *Gen 19. 22.* So may Christians when they are met to receive the Sacrament say to faith;

faith; *We can do nothing till thou art come.* The faculties of the soul, the graces of the spirit, the promises of the Gospel, do nothing if no faith.

And *first*, as this is *one* thing considerable that in the Sacrament, nothing can be done without faith.

So also there is a *second* thing to be considered, which is, that in the Sacrament all may be done by faith. As *Luther* says of praier, so *Est quædam* may I say of faith: *It hath a kind of omnipoten-* *omnipoten-*
cy in it, it's able to do all things. There is no- *tia precum.*
thing meet to be done at the Table of the Lord, but faith is able, and by faith we are able to do *Tantum pos-*
it. Read the *II.* of the *Hebrews*, and see, if *sumus quan-*
there be any thing in the whole course of a *tum credi-*
Christian, to which he is not fitted by faith, *mus, Cypr.*
and then draw it to the particular case.

Well, but when I speak this of *faith*, in reference to the Sacrament, its meet to enquire two things as touching faith.

1. *What Faith it must be,*
2. *What Faith must do.*

Faith which is of this concernment in the business of the Sacrament, it must carry with it these two pertinent properties.

1. *It must be a mans own Faith.*
2. *It must be a mans actual Faith.*

Or the *faith* that is a mans *own* in act, not anothers faith: As the Prophet says, *The just man lives:* so say I, *The just man receives by his faith:* His soul receives benefit in the Sacra-

*Dormit fi-
des, &
Christus
dormit,
Aug.*

*Efficacia
Eucharistia
non aquali-
ter se habet
quoad omnes
fideles, sed
pro ratione
fidei com-
municanti-
um, Orig.*

ment by his faith; and not by a dead faith, or a dormant faith, but by vigorous and lively faith, awakened to its work: It must be a Christians own faith in exercise; and the more full of vivacity and activity a mans faith is in the Sacrament, the more is like to be his souls advantage by the Sacrament. The more agility in the one, the more efficacy in the other. Well then remember it must be thy own particular faith, and thy own practicall faith that is required in this of the Sacrament, to make thee an approved Communicant.

It is not required of all that partake in the Sacrament, they should have the same strength of faith, but its needfull they all have the same truth of faith: each one a true faith of his own to set a work, though weak.

Suppose in receiving *Infants* to the Sacrament of *Baptisme*, there is a respect had to the faith of others; though they have not actuall faith of their own, the case differs.

*Ad Dei dignitatem spectat,
ut quibus fidem atq. dene-
gat propriam gratia conce-
dat prodesse alienam: nec
Dei iustitia propriam ab his
putat exigendam fidem, quos
novit propriam nullam habe-
re culpam. Bern.*

For first the greatness of God's grace may admit them to the mercy of actuall baptizing; though the littlenesse of their age cannot admit them to the duty of actuall believing: *Christ* by his *Spirit* in *Baptisme* may comprehend them, though they by *faith* cannot at all apprehend *Christ*.

2. They have no *actual fault* of their own, God may rather dispence with the want of *actual faith* of

of their own; as by faith they cannot *actually* imbrace, so by sin they do not *actually* oppose.

More might be added in the Infants behalf touching *Baptisme*, though they have no *actuall* faith of their own; but for us in the Sacrament of the Supper, it is another matter; Every one of us must have a proper faith of his own to imploy, not only the seed, habit and disposition of faith, but faith in its

excited exercises. The prayer which prevails at the throne of grace, *Jam. 5. 16.* is an *operative and working* prayer; so the Greek reads it, and truly the faith that avails at the Table of Christ, is an *energetick and actuall* faith; stirred up to such workings as

sutes the Sacrament: *Moses* hand lying in his bosome was leprous, but at length pulling it forth, and stretching it out, it was made well: Again, O! see at the Sacrament this hand of your faith lie not folded up, as it were in your bosome, but stir it up and stretch it out, and then it shall be well with you. It is not the *Hawk* that sits still hood-wink'd upon the fist, but the looking, flying Hawk upon the wing that doth the service. O! it is a winged-working, eye-veiwing faith that will do us service in a Sacrament, as not a faith that lies still in our hearts as an idle habit, or like a sluggish servant in a house.

But I passe on, particularly to propose what
faith

*Ad nutritionem spiritualem
requiritur non tantum habi-
tus & dispositio fidei, sed
actus etiam ejus exercitius
& exercitatus, ita ut non
omnes fideles semper digni
sunt convivæ in hac cœna,
nisi fidem quam habent ex-
ercant, Ambros. cap.*

Δένσις ἐν τῷ γάμῳ

faith is to do in the Sacrament; to wit, two ways:

1. Towards the Subject.
2. Towards the Object.

The *subject* of faith is the heart or soul of a sincere Christian, towards which *Faith* at the Sacrament is to do two things.

1. To empty it.
2. To open it.

To empty it of evill thoughts.

To open it in good desires.

1. *Faith* is to empty the Christians house of such ill guests, as make their untimely visits; his heart of those incursions of unmeet thoughts, that are apt to come in at the Sacrament, & if they be not cast out of the heart; wil carry away the heart: The heart through these thoughts is apt to fly and fling off from God, and the businesse in hand: *Satan* at such a time sets in, and suggests what he can to draw out the mind in idle excursions, and impertinent cogitations; and the more the service is solemn, and the soul is serious; the more *Satan* is subill and sedulous, *Job* 1. 6. There was a day when sons of God came to present themselves before the Lord, and *Satan* came also amongst them, The Devill upon a Sacrament-day, will get in among the children of God, when in this great service they come to present themselves before the Lord; to puzzle their hearts with improper thoughts: to som he comes in as a roaring Lyon, with heart amazing thoughts

Nihil est in nobis corde fugacius quod à nobis (à Deo etiam) recedit, quoniam per pravas cogitationes defluit, Greg.

thoughts of a mans own unworthinesse by reason of sin, and wretchednesse to meddle in such sacred mysteries : to others as a cunning *serpent* (which is most common) with some heart-taking thoughts of profit or pleasure ; and so entice the soul aside from the service : as the *fish* is drawn on, and at length plucked out from its *Element* by an eye-alluring bait, *Jam. 1. 14. Mat. 12. 47.* Wee

find, when Christ was in a place where he was earnestly set about his Fathers businesse, one comes in to him, and saies, *Behold thy mother and brethren stand without, desiring to speak with thee,* but he would not away from his work : So thus when a Christian is fully bent in this blessed businesse of God,

Satan comes to the Soul with a whisper : *Behold such a man, or such a matter of the world, a wife, a childe, a friend, a gain, stands without desirous to speak with thee ;* and so get off the heart from the good in hand : but all such motions, the power, practice and prevalence of this grace of faith ought to repell : as a *ship* at sea with a leak, as the water comes in, there is one pumps it out ; the *soul* at a Sacrament would even soon be sunk, by finfull and unseasonable thoughts, but faith helps cast them out : be the thoughts perplexing ? &c. Faith must hint that good from *God*, and love from *Christ*, as to expell them : Faith takes up a promise,

Magis vereor serpentem gliscientem, quam leonem rugientem.

Jam. 1. 14. Δελεῖς ζομα.

Metaphera sumpta à piscatoribus, qui hamis suis escam placitam imponunt, ut pisces capiant.

Cor meum fide fixum à Christo meo crucifixo, nihil est quod trahet, Bucer.

Gen. 15. 11 promise, and force them away ; as *Abraham* by his hand drove away the *birds*, that would needs come to interrupt him in his service : so a Christian by the hand of faith must drive out these disturbing thoughts from his soul at the Sacrament. Be the thoughts more pleasing, faith must catch up that in its hand from the Word, a menace, a promise, a precept, the remembrance of which may cause him to bewail and to repell these thoughts from the heart, eye lifted up in a sad ejaculation, *Lord, now how fain would I serve thee, and vain thoughts will not suffer me* : Faith must declare that there is enough in the Ordinance, to take up all the thoughts; other matters to meditate upon more profitable, more comfortable, more needfull, more fruitfull : The death of *Christ*, the love of *Christ*, and the like : Alas ! for unbelievers at the Sacrament, their minds may be amazed at the height of those mysteries, that they think of nothing ; as a *Clock* wound up beyond its ordinary pitch, stands still : or else their thoughts fall flat to the earth upon the bare bodily things, the Bread and Wine before them, or else they let them fly out upon some other vain object, or as foolish *archers* shoot away their arrows at randome, their thoughts running upon no particular thing. In believers ill and vain thoughts in Sacrament-time intrude ; but faith turns them out, and takes in better : O let this be your care, *Numb. 9. 10, 13*. A man in a journey was not

Vellem servare Dominum, sed cogitationes non patiuntur.

Excellent sensibile de-fruit sensum.

not to eat the *Passeover*, his mind and thoughts would be unsettled: O see your hearts be not in a journey, but at home, minding the matter at hand, when you are at a Sacrament, and O stir up faith for your help in this case, to cast such bold guests out of the house of your hearts.

And as *faith* ought thus to empty the heart, so

2. *Faith* must open the heart in holy desires.

The affections of the soul are of two sorts.

*Bonum quod
vere credi-
mus valde
volumus.*

Those wherein the soul is contracted, as in grief and fear.

Those wherein the soul is dilated, as in joy and desire.

And as in worldly *griefs* and *fears*, the soul is contracted by unbelief, so in *supri uall* joys and desires, the heart of a Christian is, and ought to be dilated by the exercise of *faith*;

set faith on work at the Sacrament, it will encourage a Christian in his desires, and to increase desires in the Christian. O the promises! saies Faith, that are to desires, and to such as hunger and thirst, *Mat. 5. 6. Joh. 7. 37.*

*In desiderio illo pii animi
suspiria in enarrabilia &
gaudium ineffabile misce
coadunantur, suspiria in-
quam gaudium quæ ne ipse
quidem, qui ea sentit, potest
plene enerrare, Ro. in Joh.*

Thou hunrest and thirstest; saies Faith to the Soul, *Be of good comfort*. O how wonderfully is the heart enlarged with desires unspeakable, and joies unutterable hereby. This one *key* of Faith unlocks all the doors about this house.

Faith gives the soul the sight and sense of its wants

*Ille non est
bonus qui
non vult esse
melior.*

wants, and so springs desires after suitable supplies from *God in Christ*. Let a man have good in him, yet he finds the want of good, and desires to be better. Faith at the Sacrament doth well to bring and present to the soul, as it were, a new fresh written bill of all its wants; and the soul finds want of power to support it, want of wisdom to direct it, want of mercie to preserve it, want of comfort to refresh it, and the like. Then further, Faith reports the fulnesse of *God through Christ*, to make up all that is wanting to the utmost; thereupon the heart is stirred up, and stretched out, in strong desires for such injoiments. O! saies *Jacob* to his sons, *Why sit you gazing, and perishing in want? there is plenty of corn in Egypt, hast you down.* O! saies Faith, *There is abundance of all good in God*: yea, saies the Soul by the Echo of Faith, *In my Fathers house is bread enough, and shall I perish for hunger?* I now come for bread, will my Father give me a stone? No, no: I have sinned, yet I am a childe, and shall I not eat of the childrens bread? Though I

*Et ubi nunc est pater ille
potentissimus, dulcissimus,
& liberalissimus, nunquid
potest oblivisci filium veri
sui? Absit, absit, Bern.
parab. de fil. reg.*

have forgot my duty, will my Father forget his bounty? No, no: O now how the Soul is open in desires: now it pants, breaths, and even breaks with longing to bath it self in the blessed streamis of *God's free grace, & Christ's sovereign blood*. O! when a Christians Faith, like *Aaron's rod*, though before it hath been too too much as a drie

die stick, yet now at a Sacrament it buds and blossoms, and bears such good fruits of gracious desires; Blessed is it.

But *secondly*, See how Faith is to work in reference to the *Object*.

The *Object* of Faith is *Christ*, and in reference to *Christ*, Faith at the *Table* of the *Lord* ought to do two things:

1. To look out for *Christ*.

2. To lay hold of *Christ*.

1. Faith at the *Lord's Table* must look to *Christ*, and set the soul into an unsatisfied way without *Christ*.

The two *Maries* when they came to the sepulchre of *Christ*, they saw the linnen lying, and there were *Angels* standing, but all this content not them, they lookt for the bodie of *Jesus*, and not seeing that, they were perplexed:

They have taken away my Lord, saies one, and I know not where they have laid him: Saies the Angel, I know whom you seek, *Jesus* which was crucified. So a true Christian is at the Sacrament of *Christ*: let him see there Ministers standing, and the bread and wine presented, O! that not content him, it's the body and blood of *Christ* his faith looks for; *Jesus* of *Nazareth* which was crucified.

The believer says concerning the outward elements, as *Luther* of worldly preferments; I earnestly protest, I will not be put off with those things; *Lord*, says *Abraham*, what wilt thou give me, so long as I go childeless? *Gen. 15.* The believer says concerning the outward elements, as *Luther* of worldly preferments; I earnestly protest, I will not be put off with those things; *Lord*, says *Abraham*, what wilt thou give me, so long as I go childeless? *Gen. 15.*

Annulus non
valet quic-
quam. Care-
dius est quā
quarebam,
Bern. de
cena Dō.
lia. &c.

Valde pro-
testatus sum
me nolle sic
satiari ab
eo. Melch.
1. Ada. in vi.
So Iu.

So says such a man, *Lord what wilt thou give me if from this Sacrament I go Christless? Lord says the soul, I know it is not some signes of good*

Sicut mea non tibi placent oblata nisi tecum, Sic bonorum tuorum contemplatio reficit nos, sed non sariat nisi tecum. Bern.

Fecisti nos Domine pro te, & inquitur est cor nostrum donec veniat ad te. Aug.

from me only, which will please thee, but thou requirest my self: so it is not the naked signe in this Sacrament can satisfie me, but I must have thee thy self, or I die: If I live, Lord my life will be a death, thou mad'st me for thy self, and if I may not now enjoy thy self, my heart will be unquiet, and

my life uncomfortable; thus doth the soul seek Christ at the Sacrament, and thus it becomes a Christian by faith to look for Christ. I have heard it reported credibly of a Christian man, who in the night dreaming the day of Judgment was come, was so possessed; that he rose, and run out into the street, and looking up to heaven, cried, Where is my Christ? where is my Christ? O! when indeed the Sacrament-daies come, a good Christian by Faith is

Quid peris O Judee! ut Deus tribuat tibi panem? panem dat omnibus, dat

quotidie, dat semper, &c. Christum crucifixum crede, Christum quare, &c. Amb. Psal. 118. Serm. 18. Quicquid mihi præter illum est dulce non est, quicquid mihi vult dare Dominus meus auferat totum, & se mihi det, Aug. enar. 2. in Psal. 26. Christum ipsum desidero accipere, & non id solum, sed accedere ad sacro sanctum ejus latus, ostium arca, quod factus est in latere, ut totus in venis, que ad cor Jesu, Bern. de amore Dei, cap. 1.

self

felt in them is he which a Believer looks for. When *Jacob* saw the Chariots and the Wagons which *Joseph* had sent, *his spirit revived*; but yet with the sight of these his minde was not satisfied; O! saies he, *my son Joseph liveth, I will go see him before I die*; he loves to look into that chariot wherein he may go see *Joseph* his son.

A Christian when he sees the Bread and the Wine, those good creatures sent and set before him, his spirit may revive, but his Faith works on; O! saies he, *my Saviour lives, now let me see him before I die*. Then he comes to claspe *Christ*, as old *Simeon* the babe in his arms, with a *Lord now let thy servant depart in peace*. O! if now he might never return to see his house more, or to see wife or child more; he could be content to go out of the world in that sweet enjoyment of *Jesus Christ*, which is the other thing Faith at the Sacrament doth towards *Christ*, viz.

2. *It is to lay hold on Christ.*

As little *Zachens* in the Sicamore tree sees *Christ*, and then soon comes down, and takes *Christ* with joy into his house; so a Believer by a little Faith sees *Christ* in a Sacrament, and then receives him into his heart with joy. When *God's Saints* come to solace and satiate themselves with sweet Sacrament-comforts, they are not, they must not be satisfied by Faith, one-

Apprehensio Christi per fidem duplex: Alia est originatis qua apprehenditur ad unioem de novo integrandam: Alia est secundaria qua apprehenditur Christus ad consolationem ex unione percipiendam.

*Cum ad mensam Domini
caelestibus cibis satiandus ac-
cedis corpus & sanguinem
Christi, mentis oculis aspice,
cordis manu suscipe, & ban-
stu interiori assume, &c.
Euseb. Emisenus.*

ly to set their eyes upon *Christ*, but also to set their hearts upon *Christ*; not content onely with the eye of the minde to look on *Christ* at a distance, but with the hand of the heart they labour to lay hold upon *Christ*, and to partake of his presence, and may they but finde such favour with God, herein to receive *Christ* as a gift from God, O! what *Hallelujahs* and heavenly *Hosanna's* are their souls ready to sing. We read *Mar. 6.* how there was a day when King *Herod* made a Supper for his Courtiers and Captains, and *Herodias* dancing so pleased *Herod*; whereupon saies he to her, *Ask what thou wilt, and I will give it thee*, she being instructed of her mother, *O give me!* saies she, the head of *John Baptist* by and by in a Charger. She craves *John Baptist's* head, rather then half a kingdom: The King to grant her request, commands off the head of *John Baptist*, and gives it to her in a Charger; which she takes and carries home to her mothers house with much joy. So there is a day when the great God makes a Supper for his children and servants; then the believing soul secretly dances, and pleaseth God; whereupon he profers, *What wilt thou desire, and I will give it thee?* Then the soul being prompted by this mother-grace of Faith, cries and craves, *O! give me but now the body and blood of Christ in this Ordinance:* O! a *Christ* rather then a *Kingdom*.
Neither

Neither is it grievous to God to have this the request, but straight way he gives *Christ's* body and blood to the soul in the Sacrament, which by Faith it receives as from the hands of God, and carries home with sweet comforts of heart, *Cant.* 3. 4. O! how the heart by faith hugs and kisses not onely the face, but the feet of a crucified *Christ*, being ready to wash them with tears of joy; yea, and is willing to do further, like that woman in the 7. of *Luk.* who having washed *Christ's* feet with the tears of her eyes, for a wiping towel she takes the hair of her head. Now a Christian by Faith flies high at *Christ*, comes up to *Christ*, and takes a conjugal-hold, and a covenant-hold of *Jesus Christ*, with a *My beloved is mine, and I am his*. *Cant.* 2. 16. Faith draws the soul in to *Christ*, and *Christ* into the soul: Faith it is a mounting grace to meet *Christ*; Faith is an eager grace to close in with *Christ*; Faith is as that *Disciple* which cutran his fellow, and came first to the sepulchre to find *Christ*. Faith rises up much love to *Christ*, and *Christ* bears much love to Faith: they never meet, but O! what mutual imbracements each of other; Faith imbraceth *Christ*, as *Christ* imbraceth Faith. Faith is as that beloved *Disciple*, when other graces stand waiting to do their ser-

Et vos qui accepturi estis sacramentum salvatoris pedes fide tenete, lacrimis lavate, crine tergite, corde tangite.
Chrys. in Mar. hem. 14.

Ad Eucharistiam accedimus ibi contemplamur Christum pendentem in cruce, ibi in sinu Christi recumbimus, ibi in ipsum cor Christi introspicimus quod sit misericors quod nobis mortem peccatoris &c. Luth.

vice for Christ, Faith lies in the bosome of Christ. When *Joseph* saw *Benjamin*, Then O the comfortable close between him and his brethren ! O ! saies he, *I am Joseph your brother, whom you sold into Egypt : Be not grieved in your selus, &c.* Then they weep in one anothers necks for joy, but especially he falls upon *Benjamin's* neck, and *Benjamin* on his neck, and he first kisseth him, and then kisseth all his brethren. When *Christ* sees faith at the Sacrament, O ! what sweet closes are there between *Christ* and each believing Christian : he secretly speaks, *Fear not, I am Christ your elder brother, whom your sins put to death :*

Quid Christo succum ? Apprehensio cuius est cum suavitare magna & gaudium inextinguibili vires plane suavis est eaque apprehenditur.
Rom. in Joh.

But be not grieved, you are come to seek Christ, Behold I am he ; I am thy everlasting and ever-loving Father ; draw near, touch me, take me : And O ! what sal-

lings, as it were, one in anothers necks now are ? O the kisses of love that passe at this present ! O ! what breakings of gold rings, as it were, for tokens of strong affections on both sides : O ! now Faith puts her hands into

*Parent mibi viscera per vulnera, & intravi, Aug.
Cruce harenus, sanguinem sugimus, & inter ipsa redemptoris nostri vulnera figimus linguam, Cypr. de Cœn Dom.*

Christ's wounds ; yea laies, as it were, her mouth close to the wounds of *Christ* ; and sucks in sweet blood with an holy hunger and thirst. In *English Chronicle*, we read of *Elenor* the wife of *Edward* the first, the King having gotten a wound by a poisoned

soned dagger, she sets her mouth to the wound to suck out the poison, venturing her own life, to preserve her husbands. Were it to suck poison, a Christians love is such to *Christ*, as could be content to suck it out: as sometimes when *Christ* is wounded with the poisonous tongues of blaspheming men, a Christian could be willing to draw it all upon himself, to take it off from *Christ*, Heb. 11. 26. Psal 69. 9. Sure then to such precious and soul-preserving blood by faith from the wounds of *Christ*, as presented in a Sacrament, the believing Saint is bent with an holy greedinesse.

*Suge quod pro te factum est,
& cresces ad id quod est,
Aug. in Psal.
Tantum quisque sibi recipit,
quantum vase fidei colligit,
Aug.*

Thus you see how Faith is to work, and a Christian by faith towards *Christ* Jesus in a Sacrament: O let this be our care! and it shall be our comfort. There is yet one way more wherein Faith ought to work at the Sacrament; that is, In a way of love to those which are *Christ's*, for *Christ's* sake. *Faith it works by love*, Gal. 5. 6. and Faith at a Sacrament works up love in a most lively way. Faith in the Sacrament presents the love of God in the death of *Christ*, and then makes this inference: *That if God have so loved us, wee ought to love one another*, 1 Joh. 4. 11.

The Lord's Table must be like *Gideons* Altar, Judg. 6. 24. *Jehovah-shalom*, the God of love

love and peace, is there, and it becoms the people present, to be knit together in love and peace. The Lords Supper it self is an *Ensign* of unity, and a *bond* of charity, 1 Cor. 10. 17. *We being many are one bread and one body, for we are all partakers of one bread.* Many grains of corn are there knod into one loaf, and many grapes of the vine are mixt into one cup.

ferebant: quod adhuc Greci servare dicuntur. Frangimus & dividimus unum panem in multas partes, ad designendam unionem charitatis accipientium. Ans. 1 Cor. 10. *Sancta illa unius & ejusdem panis & poculi pacifica distributio concordiam Evangelicam & unitatem credentibus divinam tanquam unâ enutritis prædicat & præscribit, &c.* Dionys. Eccl Hier. cap. 3. Hier. lib. 2. super Ep. ad Gal.

Thus in the Sacrament we read a lecture of love and brotherly unity; the Sacrament is like one of Saint *Johns* sermons, which as is reported, what ever was the doctrine, yet this was one use; *My little children love one another;* and when through age he was fain to be born up by two, and could only speak a little, he would stand and double this; *O my little children, love one another:* Thus the *Lord's Supper* is never administred, but it calls for love. This voice is to be heard in every Sacrament, *O my friends: eat and drink, and love one another:* We should never be at this love-feast without a love-fire. Faith at the *Lord's Table* as it should draw out much love to *Christ*, so it should draw down much love to the members

Indigne

manducant qui corpus & sanguinem Christi in sacramento manducant & bibunt, membra autem ejus Evangelio non agnoscunt, August.

of *Christ*: As the ointment upon *Aarons* head went down to his beard, and to the skirts of his garment; or as the box of spikenard, when *Christ* was at a great Supper in *Bethany*, *Joh. 12.* *Mary* broke out of her love to *Christ*, pouring it out upon *Christ*; it spread down to his feet: and filled the whole house with the odor. Faith upon a Sacrament-Supper pours out that love upon *Christ*, as descends to his meanest members, and becomes a sweet savour both to God and men: Faith assures the soul in the Sacrament, that there is nothing lost by this love;

but that blessed is he who loves *Christ*, and those who are *Christ*s, *Beatus qui te amat, & a-*
lios in te & propter te, nam
 in *Christ*, and for *Christ*'s sake. O! *solus is nil charum amittit*
 then at the Sacrament-season, *cui omnia chara sunt in eo*
 and upon the Sacrament-occa- *qui non amittitur, Aug.*

sion, let our faith thus work by love to *Christ*, and then to the purest and poorest members of *Christ*: Among our selves who Communicate together, let our love abound, forget all old grudges, and forgive what ever injuries we have received from any of our fellow-brethren. When *Luther* had wofully wronged and reviled *Calvin*; well says *Calvin*, Let *Luther*

hate me, and in his wrath call me
 Devill a thousand times, yet I will
 love him, and acknowledge him a
 most precious servant of God. O!

Etiamsi Lutherus millies
me Diabolum vocet, ego ta-
men illum insignem Domi-
ni servum agnosco, Sec-

this is an excellent temper for a
 Christian, to answer others wrath with love:
 O! this is commedable always, but especially

if faith at the Sacrament can give this strength of love, it's laudable, labour it I beseech you.

I have done with the duty of faith at the Sacrament, and proceed to what becomes the care of a Christian after the Sacrament in point of obedience: Concerning a Christians obedience that is fit to follow his receipt of the Supper of the Lord, I refer things to two heads.

1. *The kinds and parts of it.*
2. *The qualities and properties of it.*

Obedience hath two sorts, and two parts, all coming within the compasse of each Communicant, for sorts, Obedience is either

*Active, or
Passive.*

As we need the concurrence of both in *Christ*; to wit; *active* and *passive* obedience, to compleat a *Saviour* for us; so *Christ* requires the concurrence of both in each

Christus nobis natus & datus, non solum auferre peccata patiundo, sed etiam asferre justitiam faciendo,

Christian, to compleat a servant for him: and as whoever would have *Christ* for his *Saviour*; so whoever now hath *Christ* in the

Sacrament, must consequently be carefull in both: And first for *active* obedience.

Now this obedience is nothing else but the eccho of a mans way unto the voice of *God's* Word; when our practice answers to what *God's* precepts first speaks. Now the commands of *God* are of two sorts.

I His

1. His *negative* commandments, that forbid what is evil.

2. His *affirmative* commandments, that enjoin what is good.

Accordingly, there are *two* parts of *active* obedience meet for every communicant to mind.

Cease to do evil, }
Isa. 1. 16, 17.

Learn to do well, }
Abhor that which is evil, } Rom. 12. 6.

Cleave to that which is good, }

1. Hath God spoken peace to thy soul in a Sacrament? O! then return no more to folly, *Psa* 85. 8. Indeed it's ordinary for a sinful man, when he comes to a Sacrament, to say as it were to his sins, like as *Abraham*, when he went to sacrifice *Isaac*, said to his servants, *Genes.* 22. 5. *Abide you here, I and the lad will go yonder and worship, and after return again to you.* An hypocrite may seem to be very severe against his sins, upon a Sacrament-solemnity, but afterward indulge them as his darlings.

History reports, that it was a custome among the *Persians*, to keep a great Festivall one day in a year; wherein they would all go out in companies, and slay all the serpents and venomous creatures they could meet with on that day; but after willingly let them alone, to swarm till the revolution of that day again.

I need not to speak, mens practise will explain this to your hands.

Let a dog eat never so much good meat, yet he is apt to lyedown and tumble in the stinking carrion that he next comes near. Admit a prophane man to feed in the Sacrament, yet you shall find him upon the next occasion, lie down and tumble in the puddle of pollution; from the *Lords Table*, to the *Devills trough*, and there fat up their filthy lusts. As the prodigall, when he had received his portion, then he went to his *harlots*, and wasted all in riotous living - so a wicked man having received the Sacrament (not his portion) he runs out into all excesse of riot. *Christians* ought to be the more exact in the course of their lives, having been at the *Table of the Lord*, to abandon all sin, & keep a strict hand over all their waies; lest turning as a swine to the mire, that which should be the beautifull badge of their honour; prove the black character of their shame. O! beware now, expect corruptions and temptations will be stirring and striving. Have we been at the Sacrament? no doubt the *Devill* will do his utmost to draw us aside into sin. It's observable when *Israel* had eaten *Manna* from heaven, and drank water out of the rock, then came *Amaleck* to fight against them, *Exod.* 17. 8. When *Christ* had been baptized in *Jordan*, then he was led into the wilderness to be tempted: the Spirit of God had descended upon him like a Dove,

Deserior de
charactere
dammatur,
de quo mi-
sitans dono-
retur. Aug.

Dove; then came the spirit of *Satan* against him as a *Lion*: *God* had said, *This is my beloved Son*: Then said the *Devill*, *If thou be the Son of God*. Have we been at the *Sacrament* of the *Supper* to the comfort of our souls? then expect the *Devill* will mount his ordnance, and play upon our souls from the gates of hell with strong assaults, *Pharaoh*-like, endeavouring to drive us into some red sea, to force us into some sad sin, and so inbitter our sweet. O! then take heed the rather, when we have received good we be not drawn into evill. The wise men when they had been with *Christ*, and done their homage to him in the house, they returned not to *Herod*, but went back another way: O! when Christians have been and embraced *Christ* in the *Sacrament*, they must not return to sin, but go another way then perhaps before they went: Before in a way of *formalitie*, *pride*, *impatience*; after must go in a way of *fervency*, *humilitie*, *meekness*, &c.

*Immutatio
vie est E-
mendatio
vitæ.*

2. The second part of *Active* obedience is to abide and abound in well-doing; this care is required of every Christian after the *Sacrament*. In the *Sacrament* they have as *Souldiers* bound themselves in a military oath, to obey *Christ* as their Captain, and to fight under his Colours: O then see you serve the Lord *Christ*! The *Sacrament* carries with it the force of a *Covenant*. The Latine word may well signifie an *Oath*; for indeed such as have aright taken the *Sacrament*, have taken a sacred

*Militæ Sa-
cramento e-
rant jurati
& obstricti
ad præstan-
dum soli im-
peratoris fi-
delitatem
& obedi-
entiam.*

cred oath and covenant, and what doth this
 after require? but carefull and constant obe-
 dience, as that to which we have bound our
 selves by solemn covenant. Christians that com-
 in to the Sacrament, they take both a *positive*
 and *negative* oath, to renounce the Devill and
 all deeds of darknesse, and to yield dutifull
 obedience to God all the days of their lives;
 to cast down all weapons of war, whereby
 they have fought against the Majesty on high,
 and as sworn souldiers to *Christ* their captain,
 for ever to march under *Gospell* colours; and
 not to love their lives unto death in Gospel-
 causes; now who but a perfidious fugitive,
 will fly away after sworn engagements? O!
 you that have subscribed your names, and
 listed your selves in the Lords Register, and
 taken the Sacrament thereupon, O! stand
 to your vows, and be valorous

*Plinius sub Trajano scripsit
 solitos stato die convenire
 Christianos ante lucem; car-
 menque Christo quasi deo
 communi voce dicere, po-
 stea se Sacramento obstrin-
 gere non in scelus aliquod sed
 ne furta, ne lascivia; ne a-
 dulteria committerent, ne fi-
 dem fallerent, &c. Cent
 Mag. deber. cent. 2.
 cap. 6.*

for *G O D*, strenuously striving
 to exalt *CHRIST*, his cause
 and Kingdom in the world.
 History reports, how this hath
 been the ancient custom of pi-
 ous Christians under perse-
 cuting *Emperours*, to meet, and
 by the Sacrament to binde them-
 selves for ever, to flye what
 was evill, and follow what
 was good, and sure this
 hath been ever their religious care. af-
 terward, to pursue their covenants, and
 to

to fulfill their engagements. Herods oath to the *Damsell*, which he made at his great supper, in the presence of his *Nobles* that sate with him at the table, he would make good, and shall not we much rather make good our oath, wherein we have sworn our selves to *God*, in the presence of Angels, and such as sate with us at the Table, partaking of the Supper of the *Lord*, who else will witness against us? *Luther* reports of a godly *Maid*, who when the *Devil* would draw her from her pious course to sinful practise, would beat him off by her baptismal vow, *I cannot : I must : I am a Christian* under covenant : However *Satan* solicits, let us not only flye evil, but be according to covenant, full of good works : As those sheep after washing, every one bore twins, *Cant.* 4. 2. O ! see that after a Sacrament we sit not down in security, and slacken our duty, *Luk.* 12. ver. 16. 19. The rich mans ground yielded largely, then saith he, *Soul take thine ease, thou hast goods laid up for many years.* Good Lord prevent : but we are apt, if an Ordinance brings forth plentifully, to sit down and say, *Soul now take thy ease, thou hast now riches of grace, store of joyes : Soul thou hast now had sweet communion with G O D, and fill'd thy self with refreshing comforts in C H R I S T, take thine ease.* Now thou mayest neglect prayer a while : whereas prayer and every good duty

*Quoties ten-
ratur non
nisi baptis-
mo suo re-
pugnabat,
dicens bre-
vis sume.
Baptizata
sum. &c.*

duty should be the rather doubled, according as the ordinance hath been blessed. The rich mans fields bringing forth plentifully, he resolved to build his barns bigger. O! let us when *God* in a Sacrament hath enlarged his hand in mercy, enlarge our hearts in duty, let our lives be better, and our obedience greater; let us up and be doing for *G O D*, beyond what ever we did. *Sampson* having taken and eaten honey out of the dead carcasse of a Lion, the *Spirit* of the *L O R D* came so upon him, that after that, he went and did most valiant deeds all the daies of his life. When you have taken and eaten that which is better then honey out of the crucified carcasse of the Lion of the tribe of *Judah*, O! that then the *Spirit* of the *L O R D* might so descend and abide upon you, that in the strength thereof, you might go and do valiant things for *C H R I S T*, and his cause. *Elisha* when he had received the Mantle and Spirit of his Master *Elijah*, he went and wrought wonderfull works: Have you in the Sacrament received the Mantle and Spirit of your Master *C H R I S T*? not onely the outward elements, as the mantle he was wrapped in, but the spirituall substance, the same Spirit that dwels in *C H R I S T*, O then you must on and divide *Jordans*, leap mountains, look devils in the face; O go and do glorious things for your good *L O R D*, and Master *Jesus C H R I S T*, who hath done far more for you.

O what a shame for the Divil to triumph,
and

and as it were to out-brave Christ with the serv- *Quid nos*
vencie of his followers, and the slacknesse of *pro domino*
CHRIST'S servants: As for mine, I never *iam bene*
died for them, I never gave body or blood to them, *facere con-*
as Christ hath done for his: As once GOD said *venit, cu*
to Satan, Hast thou considered my servant Job? *illegitimus*
&c. So for Satan to say to Christ, Hast thou *servus tuus*
considered such and such of my servants in the *fecisti?*
World? I feed them with husks at my trough, thou *Salvi;*
feedest thine with rich dainties at thy Table,
and yet mine are more active, forward, and more
full of obedience to me, then thine are to thee:
mine are more fat and thriveing in sin and wicked-
nesse, then thine in grace and holinesse. O! let
there be no cause of this from you, but be a-
bundant in all welldoing; be flourishing in grace,
servant in spirit serving the Lord, Rom. 12. 11.
Thus for the parts: Now for the properties of
practick obedience, take two.

1. See it be well grounded.

2. See it be well bounded.

1. Take care your obedience be well ground-
ed, not as corn on the house, that withers for
want of good rooting. O! it's good when it
proceeds from God's spirit in our
spirit: Every act of obedience
coming from GOD'S Spirit;
working in our spirit, Rom. 19.
is very well pleasing to Christ.
In all obedientiall acts, he re-
quires an obedientiall heart, and
that all our obedience springs

*Principium obediencie duplex
est, principium a quo, scilicet
spiritus Dei, et principium quod
scilicet spiritus non a se, sed a re-
vocat. Ille commendat remissi-
onem qui suum pro nobis dedit.
Aurum vult pondus mearum,
et facit quodcumque fecerit.*
Aug.

from

from the heart, *Rom. 6. 17.* and then it takes upon the heart of *Christ*: *Christ* was hearty in all that he did for us, and he expects the same in all that we do for him: O! to have a heart possessed with love to *Christ*, and from thence to send forth obedience to *Christ*, this becomes every Christian Communicant.

*Regula proportionis
paritatem
habet cum
illare cuius
est regula.*

2. See your obedience be well bounded according to the rule of the Word; That it bee not short, nor over; go to the utmost of the rule, and no further; It's not obedience that goes beyond the rule of the Scripture: The rule of *God's* Word, and the way of man's life, must hold their proportion, no more, but what ever *God's* Word requires must be your care to accomplish. Your obedience as it must be cordial, so it must be catholicke; the *Lord* must be obeyed in all things; Obedience must be universall, both in regard of the subject and object: O! it's well becoming a Christian, to lay this charge upon his whole man, as *Mary* the mother of *Christ* did upon all the servants at the Feast, *Joh. 2. 5.* *Whatsoever the Lord saith unto you, do it.* Eyes, ears, hands, heart, lips, legs, body and soule, do you all observe, and what ever *Christ* saies unto you, do it, this comes well after the Sacrament.

*Quicquid
propter Deū
fit æqualiter
fit.*

We read of *Joseph of Arimathea*, when *Christ* was crucified, he went in and begged of *Pilate* the body of *Iesus*, and then took it down from the *Crosse*, and laid it in a new *Sepulchre*. Have you before the Sacrament gone in to *G O D*, and by the

the praier of repentance begged the body of *Jesus*? and then at the Sacrament have you by the power of faith taken it down, as it were, from the Crosse; and laid it in a new heart and spirit? O! then see that you after make it appear, by walking in newness of life, and yielding up your selvs in newnesse of obedience to the *LORD*, all the days of your lives. The right ordering of this bulinesse of obedience, keeps up the soul in a constant communion with *Christ*, as if every day were a Sacrament-day; It holds the heart in a Sacrament-frame, against the next Sacrament-time.

I passe on to *Passive* obedience; for that also appertains to all such as partake of this Sacrament. Had it not been for a suffering *Christ*, we had neither had Sacrament nor *Saviour*; let us hence learn to suffer for *Christ*.

The parts of *Passive* obedience are two.

1. The *privative*, in loss of comforts for *Christ*.
2. The *positive*, in enduring dolors for *Christ*.

And in both it becoms all that partake in the Sacrament of *Christ*, to be content to suffer for *Christ*: The loosing and leaving of creature-accommodations for *Christ*, to this we should be willing, if it be the will of *GOD*, and his call that requires it.

I have read of one, who being tempted with offers of money to desert his religion, gave this excellent answer; Let not any think that he will embrace other mens goods to forsake *Christ*, who hath forsaken his own proper goods to follow *Christ*.

Εὐχόμενος
ἑαυτὸν

Mercatura
est quedam
amittere ut
majora lu-
creris.
Tertul.

Read the Apostle, *Phil.* 4. 8. He speaks of himself (as *Calvin* observes) as having been like one in the sea tempest, that had cast out all his precious wares and goods for Christ's sake, for whom, says he, *I have suffered the loss of all*: the like in stormy times must we yield unto for Christ. *Christ Phil.* 3. 7, 8. *made himself of no reputation. He emptied himself*; so the Greek signifies, he stripp'd himself naked of all, & was obedient to the death, even to the death of the cross: Now as at the Sacrament we have a commemoration of it, so after the Sacrament a confirmation to it, and imitation of it, as cause requires; would well beseem every servant of Christ. Nothing lost by loosing for Christ, Be content to undergo any positive pain for Christ; O! What did Christ suffer to make food for our souls in a Sacrament, what breakings and bleedings? what immeasurable miseries and unparallelled passions? whoever hath or do commemorate Christ's sufferings at a Sacrament, shall find them different from all ours, two ways.

1. In respect of their intention, or meaning
2. In respect of their extension, or measure.

The sufferings of Christ were intended as propitiatory of the Wrath, and satisfactory to the Justice of GOD, which the sufferings of no finite creature can be: The suffer-

sufferings of *Christ* were extended and drawn out to that degree, as no creature in suffering can sustain; he bore that crosse, as had it lain upon the back of any man or *Angel*, it would have crushed him down to *Hell*, and swallowed him up for ever; and shall not the meditation of such unsufferable sufferings for us, make us willing to suffer something for *Christ*, and with *Christ*? It is true, *Christ's* personall sufferings in his humane body, as Mediator, are fully finished, *Heb.* 10. 14. but *Christ's* general sufferings, in his mysticall body the *Church* militant on earth, are yet further to be filled up, *Col.* 1. 24. Thus *Christ* suffers still, and we are to suffer with *Christ*, and for *Christ*: of this cup we must drink, each member his measure, every person his portion. I remember an excellent expression of *Ambros.* O: that *GOD* would turn all the adversaries of *Christ*, and his *Church* upon me, that they might bend all their weapons against me, and satisfie their thirst with my blood, so *Christ* and his *Church* might go free; to have such a spirit prepared for his crosse, it well becomes Sacrament-Christians, and Christians who at the Sacrament have fruitfully minded the sufferings of *Christ*.

Πρωτην
μετα υψω-
σην αλλοτε.

2. For the properties of *Passive* obedience; when ever you suffer, it is meet to mind three things to make up your sufferings good.

1. A good cause.

L 1 2

2. A

2. *A good call.*

3. *A good course.*

A good cause to suffer in; a good call to suffer in that cause: and a good course or carriage of your selfs in suffering for that cause whereunto you are called, 1 Pet. 2. 20, 21. misse one, marre all. If the cause be good, yet if the call be not good; If your call be good, yet if your carriage be not good, it spoils all: they all met in the sufferings of Christ, so they should in the sufferings of every Christian: see you suffer for a good cause, Blessed are they that suffer for righteousness sake, Matt. 5. 10. For thy sake we are killed all the day long, Psal. 44. 22. Augustine speaking of the death of Christ, and the two thieves, concludes, It is not the likeness of the cross, but the goodness of the cause that makes a Martyr.

See your call be good to suffer, when sinning and suffering lies before you, so as one you must yield to; if you would avoid sinning, you must embrace suffering: either you must omit obedience active, or you must submit to obedience passive; now GOD gives you a call to suffer, and you are to chuse affliction rather than sin, Job. 36. 22. see your carriage becomly under the crosse, behaving

*Nostri (ut
de vi is ta-
ream) pu-
eri & mul-
terculæ tor-
tores sunt
taciti vincunt*

your selfs in suffering, both valiantly and patiently, *Lactantius* boasts of the brave spirits of the Martyrs in his time. Our children and women (not to speak of men) flames of fire can-
& expromere illis g-mitem n e igris potest. lib. 5. cap. 13.

not

not fetch tears of water, nor all their sufferings force a sigh. A religious Commander, shot in battle, when the wound was search'd, and the Bullet cut out, some by pitying his pain, he replied, *Though I groan, yet I do not grumble: In all this Job sinned not, nor charged GOD foolishly.* This is to be as one prepared by the Supper of Christ to suffer for Christ and that you suffer with courage Christian-like, take but two helps: *Prevision, and*

Provision.

Fore-think of suffering: *Chrysostom* suffering under the Empresse *Endoxia*, tells his friend *Cyriacus*, how he armed himself aforehand: *I thought, will she banish me? The earth is the LORDS: Take away my goods? naked came I into the world: will she stone me? I remembered Stephen: beheaded me? John Baptist came into my mind, &c.* Thus fore-think: And store up graces, promises, experiences, cordials, &c. against a suffering time. Thus see to your obedience, first active, then passive; and truly he that will not do well, will never die well for CHRIST: If you do not serve CHRIST in life, you will never suffer for CHRIST to death, O! then devote your selves to both, resigne your selves to GOD in service and suffering, *Rom. 12. 1.* Hath the LORD given himself down to us *Sacrificiū* in the Sacrament? O! then let us give up *est sacrum* our selves to the Lord as a sacrifice. Between *in fide factū*

Psa. 51. 17.

Non vult

Deus sacri-

ficiam iru-

cidali peco-

ris, sed vult

sacrificium

contriti pe-

ccoris. Aug.

a Sacrament and a sacrifice there is this difference : In a Sacrament we receive from *God*, in a sacrifice we offer to *God*. The best thing that we can receive, is the *Lord* himself in a Sacrament ; and the best thing that we can offer, is our selves to the *Lord* as a sacrifice, both by doing and suffering, and no lesse the *Lord* expects. It is not the sacrifice of a slain beast, but the sacrifice of a living Saint the *L O R D* is delighted with: O ! be you such a well-pleasing sacrifice to *God*, in all holy and humble obedience ; O ! manifest the strength of a Sacrament in the life of obedience, and in obedience to *God* all the days of your life. *Our whole life in this way, says one, may, and is meet to be, a perpetuall Sacrament, and each obedient Christian, a continuall Communicant.*

Melanct.in

Psal. 119.

But herein who would not be amazed to meditate, the good *L O R D* forgive us; we are apt to think when a Sacrament-day is over, all Sacrament-duties are over ; as if when the Ordinance were at an end, there were an end of the Ordinance : I remember a good man coming from a publick Lecture, and being asked by one, *Whether the Sermon were done ?* Answered with a sad sigh, *Ah ! it is said, but not done : L O R D* help us, we are ready to be, when the discourse from the Pulpit is finished, as if the Sermon were done ; and when the bare businesse at the Table is dispatched,

as if the Sacrament were done, and we done with the Sacrament. Let me close in few words.

1. Of caution.
2. Of counsell.

} in this present case.

O! Let me in love admonish you to beware;

1. You do not *trust* in, and *rest* on the bare act of receiving the Sacrament, either with a rest of confidence, or a rest of contentation. It is the expression of a precious man, *A good work trusted in, is as mortall, as a sin unrepented of.* We are ordinary desirous of, and perhaps diligent to prepare for a Sacrament; our thoughts are active, our hearts hot, & our affections fervent at the Sacrament, and then we think all is well, the work is well done, and away we goe. In the 1 *Sam.* 4. We read of the *Israelites* when the *Philistims* came against them, they cryed out to bring the *Ark* of the Covenant into the field, and that should save them, and when they had got the *Ark* of the covenant into the camp, then they shouted, and in that they trusted, but what follows? The *Philistims* fight, and the *Israelites* for all that fly; and fall before them, *ver.* 10. and so on, the story is sad; We conceive if this Sacrament of the covenant be brought into our Congregations, then we shall be safe; and when we have this present amongst us, and partaked of by us, then wee sit down satisfied, and rest contented, but the sequel is sad. Thus

to rest in the service prevents much good, and procures much evill.

A *Two-fold good* is prevented.

Hereby, neither the Sacrament after it, doth us that good, nor we do not that good after the Sacrament, as otherwise would.

The *Israelites* trusting in their bare view and looking upon the brazen serpent, it became a *Nehushtan*, a thing of nought: So if we trust in our bare receiving the Sacrament, it will cause the Sacrament to become a *Nehushtan*, a thing not doing us any good.

Hence we come to cast by what would become us after the Sacrament; we do not watch, and work, we do not after act upon the Sacrament, because we rest in the act of the Sacrament: yea there is much evill hereupon: *Moses* while he kept his rod in his hand, he did great things; but when he laid it by, it became a Serpent: If we lay by the Sacrament. no marvell if it proves like a serpent, having a sting following our neglect: O let us keep up the Sacrament in our hands and hearts, by a well improvement of it, and we shall do great things by it; now confidence in the first act, will cause negligence in the future, and therefore beware of that, trust not to your bare being at the Sacrament, and then cast consequent care by.

2. As take heed of restings in the Sacrament, so of rentings after the Sacrament. This also is very prejudicial, to the practice of subsequent

subsequent obedience, the more firm and close Christian union is, the more apt and able we are both to do and suffer; the more sweet and easy will both active and passive obedience prove: O then! when by a sacramental bond we have been brought together, let us not after discent and fall asunder. All acts of religion ought to bind, but no religious act like this.

There are *two* things, the thoughts of which they are as weights that sink, and as darts that stickè my very soule through and through.

1. That Christians who live together in the same place, should use divers Tables, and divide and separate one from another in this service.

Religio à religando & significat omnia it' apietatis & unitatis officia. quibus Deo & proximo obligamur, Lactant. l. 4. cap. 28.

1. That Christians, who so live in the same place, though they use one and the same Table, yet they divide and separate one from another after this service. The first is sad and sinfull; This the Appostle blames among the *Corinthian* Christians, who as they had their separated preachers, so their separated

Suppers, as one party was of *Paul*, another of *Apollo*, another

Vide Par. in Ep. 1 Cor. 11. 21. Ad eo divisi erant ut in vicem communicare

sacram cœnam non dignarentur, singula factiones id agebant ut alia aliam prævereretur, Paulini verbi gratiâ primi venientes suam cœnam celebrabant non expectatis Petrinis Apolloneus, &c.

*Vide pareus in locum Dominus instituit suam cœnam ut esset commune ομοτροφία & συνάξις totius Ecclesiæ Pareus. Συ'ναξις δὲ αὐτῶ το συ' ἀγν' ἀφ' τοῦ Dionys. Cœna ἀπὸ τοῦ κοινῶ, a communione vescen-
tium Plur, & lico.*

of *Cephas*, so it seemes they did communicate apart in the Supper of the Lord, those of *Paul* by themselves, those of *Apollo* by themselves, and so those of *Peter* by themselves, 1 Cor. 11, 21. *In eating, every one takes before other his own supper* : Which may be meant, not only what they did in their love-feasts, but also in this : each company seeking to prevent other, that they might partake apart, none staying for those who were more truly *Christ's*, nor yet one for another, but striving to be a-funder; and this *Paul* calls, *their own Supper*, because herein they crossed the institution of *Christ*, who appoints it to be a Communion, wherein the Church gathered should communicate together. But celebrating it in such a separated way, it was their owne Supper, not the Lord's Supper, it being not only corrupting, but a perverting the Ordinance in the Apostles opinion. The Lord redresse this in our daies, that any dissensions should set Christians at such a distance, that they cannot sit together at the same Table to partake of the Supper of the Lord ; O sad ! that when we eat one food, we cannot eat it in onefold as becomes *Christ's* flock.

*Unum fig-
men habemus
quare
non in uno
cili sumus?*
Aug. To. 7.
Serm. ad
pleb. Case-
riens.

But ther *Secondly*, this is likewise to be lamented; that Christians who live in one place, sit at the same Table, and communicate together in the LORD'S Supper, should yet afterwards fall a funder, and by discords rent one from another : who is it that bewails not such

such breaches between bretheren? O the infinite scandall of such dissensions; a good man that is deeply affected with this, would be content to heal such wounds in the losse of his life. O! I beseech you all to preserve the unity of the Spirit in the bond of peace, and seek, you that have joined in one Sacrament, to be of one soule, as the primitive Christians, who broke bread together, were so bound up together, that though a multitude, yet of one heart, *Quis non vitam suam redimat sub mortis istius infinitum dissidium scandalum.* Buc.

Act. 2. 42. & 4, 32. The Sacrament should be an uniting Ordinance, to knit those in love together who do not live together. *Paulinus* speakes excellently to *Augustine* in an Epistle;

It is no marvel though we both that are absent, be yet present together; and being unacquainted, yet know one another; seeing as we have one head, so we live by one bread, we are powred over by one grace, meet together in one Christ, and walk in one way.

Non mirum si & absentes adsumus nobis & ignori nosmet novimus, cum unum habeamus caput, uno pane vivamus, una perfundamur gratia, una incedamus via. Paulin. Ep. ad Au. 33.

O! then much rather, you whose tents God hath pitched together, you do not only eat one bread, but you eat it at one board; O study you to stick together, and to stand fast in brotherly unity. It was a

high expression of *Luther*, I desire to maintain Christian concord, as I desire Christ should be to me propitious; and I scorne it, that any should take this praise from me, to be more solicitous then my selfe of

Luther to the pastors of *Stratsbur*. Noluit hanc laudem adversa parti concedere, quod pacis & concordia studiosiores quam ipse essent, &c.

peace

peace and unity. O such a disposition would well beseech all God's Saints, who have been together at the Supper of the Lord, and learned this lesson which is there so plainly taught: O you that have sweetly sat and eat together the Sacrament of *Christ*, do not you break about intricate or inferiour things, that may refer to *Christ*: Would not the *Jews* have been to blame, who having lovingly eaten together the flesh of the *Paschall lamb*, should after fall out about the bones? I leave it to the thoughts of Christians: thus much by way of caution, to dissuade you from some things that may hinder your obedience to God after the Sacrament.

I come briefly by way of counsell to perswade you to some things which may further, and help forward your obedience which after the Sacrament you owe to *God*; to instance in two.

1. *Consideration.*
2. *Congratulation.*

1. *Consider* after thou hast been at the Lord's Table, how all was there; how *God* wrought in thy heart, and how thy heart wrought towards *God*. When *God* had been making the world, he lookt back upon all the work, and what he had done each day and saw that all was very good, *Gen. 1. last.* So it will well become a Christian when he hath been partaking the Sacrament, to look back upon all that businesse: it's good to reflect, and take an exact view

view of every daies work, but the work of a Sacrament-day, to look over that, and consider, was not all very good then? O keep it so. It's said, *Gen. 2. 1, 2.* that *God having finished the earth and the heavens, he rested.* How? Surely though from the work of actual creating, yet not from the works of effectual preserving what was created, *Joh. 5. 17.* *My father works hitherto.* So a Christian man, when he hath at the Sacrament been acting about earth and heaven, discharging his duty both about the *earthly* and *heavenly* part of this Ordinance, and finished his work in both, though he rests a while from actual receiving, yet not from careful preserving what there he received: And O thus do; what life, warmth, strength, heart-inlargements, and soul-refreshments you found at the *Sacrament*, remember and labor to preserv all after in vigour. When *God* at the Creation had set the *World* in a good frame, was it not his desire it should so after continue? O! when at the *Sacrament* your hearts have been set into a good frame, take care they so continue: If you reflect and finde there was not that good, those comfortings and quicknings at the *Sacrament* you desired, you had need be the more fervent in following duties. *Physick* at first taking lies still in the body, but *warm broth* after received, sets the *physick* a work. Go aside and take some heart-warming Praiers, and the Sacrament may diversifie Daies work kindly thereupon.

2 *Congratulation* : Thanksgivings to God may both animate the mercie, and facilitate your duty. *Glory* sent up, brings *grace* down, and grace makes all easie, whether doing or suffering; O! what blessings and praisings of God becoms Christians after this Ordinance for ever? When *Christ* rode in triumph, *Mat. 21.* not onely those that went before, but those that followed after, sung, *Hosanna to Christ*, blessing him in the name of the Lord, *Hosanna in the highest* : So when *Christ* rides in triumph, upon the free administration of this Ordinance, not onely those duties that go before, but much rather all those actions and affections that follow after, should sing *Hosanna to God and Christ*, blessing and praising the name of the Lord, *Hosanna in the highest*.

O! follow *Christ* afterward, as *David* the Ark, leaping and dancing. What saies sinful *Israel*? *Hos. 2. 5.* saies she, *I will go after my lovers, that have given me my bread and my water, my wooll and my flax, my oyl and my drink*; so do you say, I will go after my dear and loving *Saviour*, who hath given me not onely bread and wine, but his own flesh to eat, and his blood to drink; yea and follow after him, not heavily and sadly, but with rejoicings in him, praisings of him, and chearful thanksgivings to him.

Dear Christians! would you be thankful to *Christ*? walk humbly, live holily; for truly the life of thankfulness lies in the lives of the
thank-

thankful. Have you been at the Sacrament, and there remembered how *Christ's* death was a propitiatory sacrifice for you? then do not after forget how your lives ought to be a gratulatory sacrifice to God. Be thankful to God *vocally, vitally, and votally*. Render to the Lord what possible praise you can, both with lips and lives, and let your hearts wish it were more then both can expresse. As your desire was before the Sacrament to enjoy Jesus *Christ*, so let a holy fear be after, least by any neglect you loose *Christ* whom you did there enjoy. As your care should be at the Sacrament not to leave *Christ* behinde you, as *Joseph* and *Mary* did; *Luk. 2.* so let your care be after, you do not set *Christ* behinde you, forgetting your duties towards him, and observance of him: not onely see that you set your eie on *Christ* at the Sacrament, but that you keep constant your eie upon him afterward; as there was then a taking of him, so after a walking with him: as *Elisha* went along eying *Elijah*, looking on him, and talking with him; when a chariot of fire, and horses of fire came and parted them asunder, and took up *Elijah* to heaven; *Elisha* looks up after him, and cries, *My father, my father, the chariots and horsemen of Israel.* If black clouds, or fiery assaults shall seem to separate *Christ* from thee, yet walk with him as far as thou canst, and then look after him, when thou canst not walk after him, and cry, *My father, my father, the Sa-*
viour

viour and Redeemer of Israel : O ! thus see your carriage be toward Christ, after you have converted with him in the Sacrament : O ! be not remisse in these subsequent duties :

I read, how it was an antient custome in *England*, when Popery prevailed, what an unwarrantable care there was after the celebration of the holy Sacrament, for to preserve the remaining elements ?

The *Bread and Wine* left, they use to hang up in a clean *Canopy*, and to look to with all diligence : O that piety might prevail all over *England* ! that there might be among all that professe themselves *Christians*, and come to the Sacrament, this comely and commendable care after of remaining duties, to hold them forth in all holiness of life, with pure consciences and clean conversations ; for which purpose my souls desire and prayer is, that *God* from heaven would so bless you, that you may live to his praise and glory however, for ever, *Amen, Amen.*

28 SE60

AN



A N
APPENDIX:
OR A

Briefe addition annexed to
the foregoing TREATISE,
Containing some few things yet
further requisite to be known,
as relating to the Supper
of the Lord.



IN relation to the LORD'S
Supper, there are requesites
of two sorts to be conside-
red

1. *The Communicants.*
2. *The Concomitants.*

Or else,

1. *The subjects.*
2. *The adjuncts.*

For the *subjects* of this Sacrament, or who
they are that are meet Communicants therein,
make but a reserect, and you shall finde a full
report.

Mm

For

For the *adjuncts* at this Sacrament, or what they are that are meet concomitants thereof, look on a little, and I shall give you a full account: or if you please, the things of *two* sorts considerable, that concern the Sacrament of the Supper; are

1. *Some more substantiall,*
2. *Some more circumstantiall.*

Those things that are more substantial, I have largely discoursed in the foregoing tract.

Those things that are more circumstantial, I shall briefly dispatch in this short postscript.

The circumstances, about the *Lord's Supper* to be received, that I shall observe, are two

1. *The place where.*
2. *The time when.*

For the place, it's *two-fold*.

1. *The place in which.*
2. *The place at which.*

If you look at the *Lord's Supper*, and enquire,

1. What is the *place* in which it ought to be received: And
2. What is the *place* at which it is meet to be received.

It is answered by proposal of a *double* place.

1. *The Temple-place.*
2. *The Table-place,*

The *place* of the *Temple*, is the place in which the Communion ought to be received.

The place at the Table; is the place at which this Communion is meet to be received.

1. For the place in which it ought to be administered and received, is the place of the Temple, or a Temple-place: Let none take offence at the phrase.

I passe by the ancient acceptation of the word Temple, as we doe the word Priest. It's reported, that when the Priest's of the Jewes petitioned *Titus* the Emperour for their lives, they ^{Decet Sa-} had no answer but this, *It is meet that the cerdoes* Priests and the Temple should perish together: And ^{cum Tem-} truly, in an Ordinary sense, as they lay before ^{plis interire.} Christ among the Jew, so let the names of Temple and Priest perish, and be forgotten together.

There is another interpretation of the word Temple, that I take too, even as it referres to place, and I conceive the sense is significative.

By a Temple-place then, I mean an ample place, ^{Templum à} or a place that is liable to open view, not a ^{tuer & ark-} close corner shut up from sight; To speak ^{plum.} plain, the place appointed for GOD'S publick worship, where GOD'S people openly congregated and communicate, in opposition to private corners. In such places the Lord's Supper ought to be received, where the Word is publickely preached.

The Scriptures of the new Testament clearly put a difference between private houses and publick places, forbidding that to be done

in publick, which is required in private, 1 Cor. 11. 22. *Have ye not houses to eat and drink in, but despise ye the Church of God?* And on the contrary, commanding that in private, which is forbidden in publick, 1 Cor. 14. 35. *Let Women ask their husbands at home, for it is not permitted to them to speak in the Churches.*

Theodore.
Theophil.
Occume.

And for the matter in hand, that text before cited, 1 Cor. 11. 22. *Have you not houses to eat and drink in, but despise ye the Church of GOD: Chrysostom* and some other good Interpreters after him, from thence say, that therein the *Apostle* reproves the *Corinthian* Christians, because they did celebrate the *Lord's Supper* privately, in separated parties, when they should have appeared publicly together: They had indeed their own private houses allowed for their ordinary eating and drinking in, apart one from another, but to transact this service asunder, in their severall societies and sects, it was to cnotemn the publick, where it ought openly to be performed together: It was to despise the *Church* and people of *GOD*, with whom they ought herein professedly to partake; yea, and this

Simul bibi-
mus etia si-
mul uti-
re. 402.

was in the *Apostles* account, to corrupt and pervert the Ordinance of *Christ*, and to make it to be but their own supper, not the *Lords Supper*, as *vers.* 21. The *Lord's Supper*, that was to be received in the open Congregation, when the whole Church should publicly convene and communicate together; but they receiving

ceiving privately, and separate from others, Saint Paul calls it, every mans own supper, and not the Supper of the Lord, ver. 21.

Augustine also and Pareus long since, carries these reprehensions of the Apostle, as occasion'd upon the miscarriages of the *Corinthians*, in and about the celebrating of the Supper of the Lord, as now, suppose they did it not in their own private houses properly, yet interpretatively; for though they might come and do it in the place for the publick, yet they did it not publickly together in the place, but one before another, and so one without another in their private parties, all one, as if in private places, and this was their blame.

Augustin.
Epist. 118.
ad Januar.
cap. 5.

But I come to lay down som grounds, from whence to evince and evidence this, that the Lord's Supper is by God's servants to be celebrated together in the publick place of God's worship. As

1. The preaching of the Word, and Administrations of the Sacraments, are notes whereby the visible Church is to be discerned; therefore they are acts which ought to be openly and visibly performed.

The Church of Christ is that *Woman clothed with the Sun*, Revel. 12. 1. Is as a *City or Beacon* upon an hill, to be seen; but how? Not by its invisible graces, but by its visible ordinances.

It's true, the Church at some time may be no more actually seen then the Sun behind a cloud,

*Non semper
visa est
semper vi-
sibilis.*

or a village in a valley, but yet when ever it is seen, it is in and by the open use of the means. And sure this lies upon all of us to maintain, as the reality, so the visibility of the *Church*. We are all to do all that in us lies, to prevent the clouding and hiding of the *Church* of *Christ*, we are to keep up to our utmost, the splendor and clarity of the *Church*, that in its brightest colours it may be as visible as possible; and this is to done two ways:

1. By the exemplary parity of private Christians.

2. By the apparent purity of publick Ordinances.

The word purely there preached, and the Sacraments there so administred, do exceedingly set forth the *Church* to its open view.

Au. de civ. *Augustine*, *Calvin*, *Zanchy*, and almost all our
lib. 1. cap. 1. late writers, do unanimously conclude, that
Calv. Insti. these are the manifest characters of the mili-
lib. 5. c. 1. tant *Church* of *Christ*, whereby it is made vi-
Ecel sible, and therefore these are to come forth,
Trelcat, 1. and not to be cloistered up in obscure cor-
2. c. 14. de ners.
Eccles-

It is a sad time, when the *Prophets* of the *LORD* must be fed with bread and water in a cave, 1 King. 18. It is a time of great affliction, when the *Church* is forced to creep into some close place; as *Athanasius* (that great light of the world) constrained by the *Arians* to hide himself for six years in a deep pit, as

Euseb. 1 to
c. 18 Trin
Hist 1. 5. c. 3

Eusebius

Ensebius reports; no coming forth to preach the truths of *CHRIST*, or to set to the seals of *CHRIST* in open and publick assemblies.

Thus in *Tertullians* time, as he reports, such was the cruelty of *Tyrants*, that the poor *Christians* were driven to meet in holes and woods, and to communicate in caves; yet this we may say, that it is with the true *Church*, as it is with the truth it self, it may be thrust into a corner, but of it self it seeks no corners; It is ashamed to be hid, it is ever desirous to come forth in a publick profession and participation of Ordinances, not one y to hold fast, but to hold forth the truth, and openly to seal to it.

*Veritas non
querit an-
gulos. Veri-
tas nihil
erubescit ni-
si abscondi.*

2. Consider it is that which doth *abate* and *abase* the honour of the Ordinance, to carry it into private, when publick administrations are allowed, and professedly practised by the people of *God*. Things, the excellent they are, the more apparent they ought to be: what Ordinance more excellent then this.

3. It is the way to *deface* and *defile* the Ordinance, to bring it into secret places. In a dark *cellar*, there may soon be *water* mixed with this *wine*. Ordinances are ordinarily never more perverted, and by seducers sinfully corrupted, then when they are most obscured, and secretly transacted. As cunning *theeves*, if they can draw a travelling man from out of the broad beaten roads of ordinary passing, in-

to lone houses, narrow lanes, dark woods, and the like; then they misute him, rob, strip and destroy him: so when subtle seducers can once draw the publick worship of *God*, or any part thereof, out of the open places of Ordinary recourse, into close corners, and lone houses, then it suffers sore: and indeed this is observable, that seducing spirits seek to win all into secret, *Mat. 24. 26.* Our *Saviour* foretells of fals prophets, how they would cry up a *Christ* in private: *Behold he is in the secret chambers, but believe them not.* Deceitful tradesmen that would put off bad wares, love to lay them forth in dark and close shops. You have some, whose property and practise is just like that of the harlot, *Prov. 9. 14, 15, 16, 17.* Passengers that are going on their ways, she calls in saying *Stolen waters are sweet, and bread eaten in secret is pleasant*; but read the peril thereof in the close of that *chapter*: *O!* then if you would not your selves

Ita miseris cordibus occulta hæreticorum verba ed magis sapiunt, quæ cum reliquis communiter non habentur Greg. mor. l. 23. c. 17.

be deceived, nor suffer *God's* service to be defiled, keep Word and Sacraments in their proper places of publick dispensation. Ponder, *Prov. 8. 2, 3* and *Prov. 9. 2, 3, 4, 5. Cant. 1. 7. Cant. 3. 2.*

4. It is the honour of the *Church*, and terrour of the adversarie, to manage and maintain each Ordinance in publick; when any of these be carried into corners, hurried and hid den in holes, then the enemies of the *Church* triumph; when

when they are brought forth and made useful as publick instruments, then the Church triumphs, and the enemies are struck with terrour: The Church of Christ is then terrible, when she is as an Army with banners, Cant. 6. 4, 19. When the souldiers lie still in their quarters, and the banners are set up in close corners, the Army is not then so terrible; but when the souldiers march out, and meet in open fields, and there display their banners together, then is the terrour. The application is easie.

5. Consider; Civil government, and acts of publick judicature, were wont to be in the gates, open and publick places; and still we know there are many things of that nature that must be done in open court, or not valid. Judges and Justices sit not in private houses to discuss and decide Law-cases, and the like; but upon the open benches, at Sessions and Assizes: and shall we draw into private the publick administrations of the Gospel? No.

6. As for this Ordinance of the Lords Supper, it is a representation of the Lord Christ suffering: now Christ did not suffer in a corner, nor in a private house, but openly without the gate of the City, where might come a full concourse, Heb. 13. 12, 13. Therefore the resemblance and remembrance of the same is to be open and publick, and not carried in a private way.

Aquin. 30.
pars Art. 3.
quest. 83.

7. We know, that in the time of the old Testament

Testament *God* would have his people publickly to serve him in the *Tabernacle*, their sacrifices were not to be offered and eaten in every place, but onely in the place the *L O R D* had appointed to put his name there. Read *Lev.* 17. ver. 3, 4, 5, 6. *Deut.* 12. 4, 5, 13, 14, 17, 18. *Obed-Edom* did well to take the Ark of *God* into his house, but it was when it could not be settled in its proper place, *2 Sam.* 6. 12. O! mark, when did King *David* dance? but when the Ark was brought from *Obed-Edom's* house, and set in his place, even in the midst of the *Tabernacle*, *2 Sam.* 6. 17, 18. The place for the publick service of *G O D*, which afterward was done in the Temple. The Sacraments then were to be administred in private houses. The party to be circumcised was to be brought forth before the Lord. The Sacraments and the whole service of *God* under the *Gospel* is more glorious, and the glory thereof more worthy to appear in publick. If it be objected:

Object.

The Israelites did eat the Paschall Lamb in their houses, Exod. 12.

Ans.

1. The *Israelites* were then in *Egypt*, and had no liberty to make any publick meetings for that end.

2. *G O D* commanded the paschall Lamb should be eaten in all the houses of the *Israelites* at one and the same time, and that in effect was as much as if it had been pullick in the same place,

3. Af-

3. Afterward it is clear, the course was at the Pasſeover for the people to come together, and ſo to celebrate the ſame publickly, 2 Chron. 29.

Object. 2. The example of our Saviour is objected, who firſt inſtituted and adminiſtered this his laſt Supper in a private houſe. *Object.*

Anſw. The acts of Chriſt concerning the Inſtitutions of this Sacrament, was of two ſorts: *Anſw.*

1. *Some eſſential and permanent.*
2. *Some occaſionall and tranſient.*

The *eſſential* acts of Chriſt that remain to be obſerved, may be comprised under that expreſſe command of Chriſt; *Do this, &c.* beginning firſt at theſe words, *Chriſt took the bread, and when he had bleſſed it, he brake, &c.* All which circumſtances delivered by precept, the Church ſucceeding is tyed to obſerve.

The *occaſionall* acts I call thoſe which accidentally fell out by occaſion of the Paſſeover, whereupon Chriſt when he did inſtitute his Supper, took only his own family, and be- took himſelf to a private houſe; or ſuppoſe occaſioned by reaſon of the hatred and malice of his adverſaries, who were many and mighty; he goes with his Diſciples up into a private chamber, and there ordains this Supper to prevent violence and diſturbance.

2. Though it was a private room, yet it is ſaid to be a large and ſpacious room, which may carry ſomewhat in it for our purpoſe, Luk. 22. 12. The good man of the
houſe

house shall shew you (saith *Christ* to his Disciples, that he sent into the city, to prepare the Paschever) *a large upper room furnished, there make ready.* Why a large and spacious room? No need in respect of the present number there to meet and communicate; for we know they were few, but it might be to signifie, that the *Lord* would not have this Communion confined and narrowed up for future.

The Disciples were the type and representative of a greater number of persons then themselves, of the whole people of *GOD*, and Church of *CHRIST*, now to be begotten to *GOD* in *CHRIST*, and so the chamber might well be a resemblance and model of a greater place then it self, even of the largest meeting places, where Congregations multiplying, and the Churches of *CHRIST* increasing, should gather to celebrate this Supper together.

And if other particulars in the place did shadow out something, as is agreed, why not this?

It is said, in that it was a *borrowed room*, it set forth; that *Christ* would not have the Sacrament to be carried in a pompous way, it did point out *Christ's* poor condition, and that his Kingdom was not of this World.

In that it was an *upper room*, it set forth the divinenesse of the Sacrament, and the duty of lifting up the hearts of the Communicants.

In

In that it was a *prepared room*, cleane, and ready trimmed; it was to teach the purity of the Sacrament, and what preparedness is meet for Communicants.

And in that it was a *spacious room*, why should not the amplitude of the chamber hold forth something also; and though it might direct to somewhat else, yet why not to the case in hand?

3. If the practice of the *Apostles* and *primitive Christians* be objected, of whom it is said, They went *breaking of bread from house to house*, Act. 2. 46. Object. 1

Answer. It is true, breaking bread, by a *Ans.* *Synechdoche*, is sometimes taken for the whole service of the Lords Supper; but the best *Expositors* I have met with, do not so interpret that place in the *Acts*.

Some affirm, that *breaking bread from house to house*, to be meant of the liberality of the rich to the poor; When the Christians had spent the day in publick duties of piety, then they closed it with duties of pity, and works of charity; the rich sort out of their bounty broke bread *from house to house*, viz. where the poor wanted it; according to that, *I sa. 58. 6. Is it not to break thy bread to the hungry, and to bring the poor?*

2. Some explain it of their private familiarity and frugality at their common-Tables, in their ordinary meals, no sumptuous banquets, but sober and temperate in their diet; sincere and upright in their love; the end of
the

the verse helps out the sense, *They eat their meat with gladnesse and singlenesse of heart*: As they use to meet together in the Temple for to performe publick worship, so they met and broke bread together at home, to declare their mutual friendship. To conclude then, as for the Lord's Supper you have seen the place for the participation of it.

Administration of Sacraments is a part of the publick Ministry, and therefore as it ought not to be done by a private person, so nor in a private place.

It hath been no small evil of our age, to sleight publick Ordinances. It is recorded of the *Albigenses*, that they exceedingly despised the publicke Sacraments, polluted the *Temples*, defaced the *Bibles* with their urine, and excrements, and other filthy actions, laboured to make odious the publick places for *Gods* service; but *Gods* sore Judgments pursued them, though they for a while prospered and prevailed; inso-much that they spred into a thousand cities, yea almost over all *Europe*: yet after they diminished apace, a hundred thousand of them were slain, partly by *War* from men, partly by *Fire* from heaven, at one time.

2. The place at which the *Lord's* Supper is meet to be received, is the Table-place, or at the place of the Table: to make good this, take these following demonstrations.

1. For *Pastor* and *people* to partake together at the table, is most agreeable to the first institution.

The

The room that *Christ* directed to eat the *Passover* in with his *Disciples*, it was to be a chamber ready furnished, *Luke*, 22. 12. and it was so; Now among other furniture, it appears there was in the chamber a *Table*, at which *Christ* sat down with his *Disciples*, and where- at they did eat *Luk*. 22. 21. *Behold the hand of him that betrayeth me is with me on the Table.*

Joh. 13. 28. When *Christ* had given *Judas* a sop, he commanded him, *To do what he did quickly*; Now saies the *Text*, *No man at the Table knew for what intent Christ spake this to him.* Grant that this was at the eating of the *Passover*, that *Christ* with his *Disciples* were thus together at a *Table*, yet then it is cleare, *Christ* continued his place both in the chamber, and at the *Table*, till the whole service was done: At the *Passover*, and at his Supper (as for ought we read) he continued his posture of sitting; so it's likely, in both he continued his place at the *Table*; for one did so immediatly follow the other, that there doth not appear to be any time for removes. It was meet that at that time when the Sacrament of the *Passover* was to expire and die, the Sacrament of the Supper that was to come in the room, should instantly take life and breath; and it is evident by two *Evangelists*, that there was not the least time between, but as they were eating the *Passover*, *Christ* did instantly institute and administer to his *Disciples* his last Supper, *Mat- thew* 26. *Mar*. 14. 22. *And as they were eat- ing,*

ing, *Jesus took bread, &c.* While he and they were remaining at the *Table* together, he dispatcheth both : so that here is no rising in the administration, neither to go from person to person, or to speak particularly to each, but sits and saies once for all, to all; *Take yee, eat yee, drink yee, &c. all, &c.*

Thus the first transaction of this Supper-service was at a *Table*, *Christ* and his *Disciples* being thereat together : And upon this eating and drinking at the *Table* it was, that by way of similitude *Christ* tells his *Disciples*, *Luk. 22. 30.* That hereafter they should eat and drink with him at his *Table*, in his eternal kingdom; onely alluding to that action they had now done together at the *Table*.

2. For *Communicants* to partake at the *Table*, is most agreeable to the antient custom of the primitive times.

Augustine who lived about the year 400, or 420, thus rebukes some of his hearers : *Doth*

Nonne Christus pascit mensa ipsius ? est illa in medio constituta ? Quid causa est, O audientes ! ut mensam videatis, & ad epulas non accedatis ? Aug de Verb. Dō. secun. Joh. Ser. 42.

not Christ profer you food at his Table ? and is not his Table set in the midst of you ? O ! why do you onely look at it, and do not rather live at it, come to it, and eat of the banquet there.

And again, thus ; *The Sacrament of Christ's body is prepared in the Church, and received at the Lord's Table, of some to life, and of some to condemnation.*

Chrysostom, who lived about the year 398, plainly

plainly describes the order of the Communion, as in his time, thus:

These reverend mysteries being once laid forth on the Table for all the Communicants to receive, the rich hath no more privilege there then the poor, but all alike come, and there take part of that spiritual meat. The Minister stands still, and waits for all, even for the poorest of all. Chrys. in 1 Cor. 10. Hom. 27.

Again thus; See, I pray, how the Table is prepared; the Angels as attendants about the Table: yea, behold the Lord and Master of

the Feast himself is at the Table; and standest thou gaping at a distance from it; draw near to it, and partake at it. Doctor Fulk affirms out of Gregory Nazianzen, who lived about the year 380, who saith, *That in his time the Comunion Table was so set, that men might come to it, and place themselves round about it, and so partake at it what was prepared on it.* Considera quæso, mensa regalis est appesita, Angeli mensæ ministrantes; ipse rex adest, & in procul oscitans adstas, appropinqua & de mensa particeipa.

Eusebius reports of Dionysius of Alexandria, who lived about the year 157, that hee hath these words in an Epistle unto Xistus B. of Rome, speaking of one that was not satisfied in his Baptism; saies he, *I having known him, that for a long time he had oft been present at the Lord's Table, and there lifted up his voice, and sounded Amen with the rest, after he had heard the publick thanksgiving, and there put forth his hands, and received that holy food, as it was laid forth for him with the rest: I durst not again bap-* Euseb. l. 7. c. 8.

size him; I bad him be of good chear, and still
badily approach to the Table of the Lord, and par-
take of the Communion of Saints.

Clemens Alexandrinus, who was the Master
of *Origen*, who lived about the year 200, after
Christ, saith, That in that Church where he was
a Presbyter, the manner was for the people to stand
at the Table, and there every one himself to take
his part, being prepared, and divided; and this
courte was then common, as other Authors
witness. But

3. The receiving at the Table, is also most
agreeable to the present practice of the best re-
formed Churches; as *Scotland*, *New-England*,
and in all the purest Congregations of our
present reforming-times, this way is used. The
Minister goes not up and down with the Bread
and Wine in his hand, to find out Communi-
cants scattered about in their several seats, but
Minister and people together at the Table, he
first receiving, then those next him, and so the
Elements handled from one to another, the
Minister remaining in his place, the Elders by
and about the Table, taking care that every
one receive his part in his place. Thus in the
Dutch and *French* Churches at this day; and
what respect we ought to have to the pious pa-
terns of reformed Churches, let us remember
the first Article of our Covenant.

4. This is most agreeable to the late Director
established by Authority. It requires the Com-
municants to come and partake at, or abo

the Table, pag. 51. They may partake about it, yet at a distance from it; but they partake best at it, when close about it, and when they partake both about it and at it, then both phrases are observed. In the thanksgiving directed, this is to be acknowledged as a mercy, that by *Christ* we have liberty to eat and drink at his Table, pag. 53.

The Minister being at the Table, is there not only to communicate himself, but there to break the Bread, and give it to the Communicants: *Take yee, eat yee*, pag. 54.

No direction to go up and down to speak, and give to each individual and particular person, remote from the Table.

5. This participating of people at the Table, is most agreeable to grounds of reason and Religion, as

1. This whole Eucharistical service, the Scripture figuratively calls, the Table of the Lord, 1 Cor. 10. 21. Therefore the whole service is most meet to be transacted at the Table of the Lord.

Mensa hæc ipsa anima nostra vis est, nervi mentis, fiducia vinculum, fundamentum, spes, salus, lux, vita nostra, Chrysost. Hom. 14. 1 Cor. 10.

2. The gesture that is thought to be most fitting, is a Table-gesture: Now if at the Lord's Supper it is most fit to use a Table-gesture, then it is most meet the gesture should be used at the Table.

3. This is a Symbolical feast or banquet, now how do men eat and drink at a feast? not scattered about the house, some in one corner,

some in another: but they come close together, at and about a Table.

4. This social sitting at the Table of the Lord, doth best and most aptly represent our mutual fellowship and coheirship with *Christ*, and one with another: Hereby is more lively laid forth, the close union and communion that is betwixt Christians, whereof the *Lord's* Supper is to be a pledg and synbole.

5. This makes way for the more mutual comfort of all that communicate one in another, while they are thus at the Table together.

As our sight of the *Elements* at this Supper is meet, so our sight of the *Communicants* may be good, and of good use. Indeed if bad be by, it may occasion grief; but if we see such with us as we account good and gracious, O! then to sit near them, and behold their presence, their countenance, their carriage, is very quickning and comforting; and this is much better done by sitting together at a Table, then scattered about in several seats.

O then! from all this take encouragement to come and partake at the Table of the *Lord*, O! let our zeal for *God*, and love to *Christ* move us with delight to meet the *Lord* at his Table. O! how much the wrath and rage of malicious adversaries have moved them against *God's* people, for coming to the *Lord's* Table; yea against the very Table, because of *God's* people coming thereunto.

Augustine

Augustine reports, that in a Church in Africa, the Sacrament of the Supper being administered, some of the Donatists came in, and drove the people from the Table, wounded the Minister, and broke the boards of the Table in pieces. The like, or worse we read of Julian, uncle to Julian the Apostate; he coming into a Church at Antiochia, pissed against the Lord's Table in contempt, smote Euzoias the Minister, who sought to hinder: but memorable was God's justice upon him, for miserable was his end, his bowels rotting, his excrements came not forth by the accustomed passages of nature, but through his mouth, and so he died.

Aug. ad
Bon. Ep. 5.

Cent. Mag.

cen. 4. bap.

3. Theod.

l. 3. c. 11.

& 18.

The Papists doating upon their sacrificing Altars, how have they vomited up their scoffs and scorns at our Communion-Tables.

Let but this the more heighten our desires, the more enflame our affections to be chearful partakers at the Table of the Lord, yet so as not to be satisfied to be our selves alone at the Table of the Lord, unlesse we may have also the Lord of the Table.

While the King sitteth at the Table, the spikenard smells, Cant. 1. 12.

Thus much of the first circumstance, that concern the Lord's Supper to be received, which is the place: I proceed to the second circumstance, which is the time.

The time that refers to the receiving of the Lord's Supper, whereof we are to take notice, is two-fold:

Nn 3

1. The

1. *The time for the day, how oft it is to be received.*

2. *The time of the day wherein it is to be received.*

Calv. Inst.
lib. 3. c. 7.

For the first part of the time, if it be enquired, how oft the *Lord's Supper* is to be received? I answer; Comparatively, *oft* is easie to imagine: Positively, *how oft* is hard to determine. We may say the Sacrament of the *Lord's Supper* is oft to be received.

1. In compare of the Sacrament of *Baptism*, which we receive once in an age, never to be repeated more. *Baptisme* is the breeding, the *Lord's Supper* the feeding Sacrament: when we are once bred, we must be oft fed.

2. In compare of the *Passeover* of old, which was received once a year, and no more, *Exod.*

13. 10. The *Lord's Supper* which as it succeeds, so it exceeds in eminencie and frequency.

3. In compare of culpable customs of some of old, who onely desired the *Lord's Supper*, when they supposed the approaches of death, or onely upon some great solemne feast-day: This course *Chrysostom* closely and cuttingly reproves some Christians for in his time; and indeed the *Lord's Supper* is more oft to be received, then so by the *Disciples of Christ*.

But to come up more directly to the thing it self, all comparings laid aside, and absolutely conclude; That in the Churches of *Christ* the *Lord's Supper* is oft to be celebrated and received, whereupon consider,

1. *The*

1. The grounds and reasons of it, yet
2. The bounds and limits to it.

The reasons whereby your oft receiving is grounded, are,

1. External.
2. Internal.

1. The reasons external, that lie without us, why we ought oft-times to receive the Supper of the Lord :

1. The precept of Christ ; *This do as often as you eat this Bread and drink of this Cup. For as oft as you shall eat this Bread and drink of this Cup, yee shew the Lord's death till he come, 1 Cor. 11. 25, 26.* *Oedæis* implies a *womanis* ; as oft as ye do it, therefore do it often.

2. The practice of the Apostles and primitive Christians, who did (as may seem) receive the Lord's Supper once a week, every first day ; the Lord's day, *Act. 20. 7.* And upon the first day of the week, when the Disciples came together to break Bread, &c. that is, to partake of the Lord's Supper, as Calvin upon the text clears it.

*In Ecclesia
Millain, ut
ipse Ambro-
sius refert
de ordine
Eucharistiæ
Omni heb-
domadi ef-
ferendum
est, etiam si
non quoti-
die, &c.*

And as this Ordinance is most meet for weak Christians to frequent, so in the young and weak beginnings of the Church it was an Ordinance very frequent : hence it is meet yet among us to be oft.

2. The reasons internal, that lie within us, why we ought oft-times to celebrate and receive this Supper of the Lord.

1. The prevalencies of our lusts.

N n 4

2. The

2. *The imbecilities of our graces.*

How oft may we find the one too strong, and the other alas too weak? our dross is heavy, and our gold is light: *Amelek* prevails, and *Israel* in us is beaten down.

Truth is, our own inward *maladies* and infirmities, require such means and medicines to be oft received and applied.

We give a sick-servant that oft, which we give not to a well-son once; our sick and sad estate, our drooping and dying condition, often needs this quickning cordiall, yet consider,

*Sepè dāus
agros ser-
uo, quod non
damus filio
suo.*

2. *The limits* whereby our oft receiving is bounded.

Those are either,

1. *More generall,* or

2. *More particular.*

Generally thus; it is sure we are oftentimes to partake at the Table of the *L O R D*, and the *L O R D*'s Supper ought oft to be administered.

1. *Yet not so oft as sometimes it hath been.*

2. *Yet not so oft as otherwise it might be.*

1. The Lords Supper in some times formerly, have been so frequent, that it hath been done every day.

*De mensa
dominica
quæ alicubi
ceris diebus*

Anciently, in the *Fathers* we find, that it was a custome in some Churches, for the people publickly to meet every day, and to have the

intervallis preparantur sinitur quibusdam ad exitium,

Trā. 26.

V. de Aug. Toyn. 2. Epist. 18. & l. Eccle. dogmatum.

Word

Word preach'd, and this Sacrament administred to them. Chrysostom did oftentimes preach daily to the people, hence in his homilies you may frequently meet with his *χθες* yesterday, *this and this* I taught you.

And it is evident by *Augustine* and *Jerome*, that in their times, in some Congregations, the same people received the holy communion every day, so in *Cyprians* time. We say, let the Lords Supper be oft, yet not so oft as in some times it hath been, nor

2. So oft, as were it not for some respects it might be

The people of God *Quoad jus*, may have always a right to receive, and yet *Quoad factum*, not at all times to exercise the act of receiving, but intervalls and intermissions must be. And at some times, there may be some things that may occasion longer interruptions in these Supper-administrations, then at other times. But I shall look upon things as they passe in the ordinary line of time.

The particulars then that do restrain and limit our actual partaking at the Table of the Lord, that it is not so frequent as otherwaies it might, now follow.

1. Our own *personall* indisposedness to this holy Communion: Our fields are not alwaies in case to receive seed, they must have their constant course of preparing; and sometimes the *husbandman* sees it meet to let his fields lie fallow for a while, that afterward, when they are

are sown, they may bring forth the fuller crops, and so truly our hearts are not always in case for a *Sacrament*, they must have time for preparing, and it may be that great husbandman lets his servants a while lye as it were fallow from this Ordinance, that after, when they do partake, they may find the greater comfort.

2. The unpreparednesse of other persons we are to approach to this Table with; the Sacrament is to be a Communion of the *Church* together, therefore it requires for those we are to communicate with, sometime for their preparation; suppose this or that particular *Christian*, should be kept in such a holy frame, as to be ever fit for this precious Ordinance, yet it may be otherwise with others, who yet are fellow-members, and so ordinarily it is, and thereupon a stand.

Souldiers in an *Army*, when they are to manage a fight; though some particulars are prepared to the battel, yet that is not enough, there must be a competent number at least in readinesse; it being a work that must be carried on together, so here. 2 *Chron.* 30. You read how ready bent was good *Hezekiah* to the businesse of the *Passover*, yea and some of the *Princes*, *vers.* 1, 2 yet because there were of the *Priests* and *people* that were not prepared as they ought, they could not keep it when they thought, as *vers.* 3. 1 *Cor.* 11 33. as the *Apostle* requires *Christians*, when they
came

come together to eat the Lords Supper, to tarry one for another, so truely before they come to celebrate this Supper, it is requisite to tarry one for another, and this asks time.

4. Time needfull, not only for all to prepare for the receiving of the *Lords Supper*, but for all to improve the *Lords Supper* after it is received, time after to digest it, and draw out the strength of it. There are *subsequent* duties when the Sacrament is received, that are not instantly dispatched: There is a *secret* virtue in the Sacrament that is not presently perceived; There is *Worth, Warmth, and Strength*, that is not suddenly discovered, and that which is found is fit to be laid forth, to the glory of God, and praise of Jesus Christ.

Elias, when God hath fed him, he must walk in the strength of that food, *1 King. 19. 8.* *Prov. 9. 5, 6.* Come saith wisdom, eat of my bread, and drink of the wine I have mingled; and what then? Why, *Forsake the foolish and live, and go in the way of understanding*, hereupon this cannot be so frequent.

4. If frequency in this Ordinance be extraordinary, we are apt to dash upon a double rock. As

1. *Too much to advance the externall work of it, And*

2. *Too much to abase the internall worth of it.*

1. When the Ordinance is very frequent, we are apt to adore the bare work done,

done, and how have some erred in this very thing? coming oft to this holy communion, because they thought their oft receiving would satisfie for their oft sinning; this good work oft performed, should make amends for evill works oft reiterated. *Jerom* hath a good caveat upon this; *Let no man presume, that God, for receiving the spiritual meat, or drinking the spirituall cup (ex opere operato) will pardon him if he offend:* It seems some were apt to think so: And *Origen* before him saith thus; *The often using of the Communion, is not to such righteousness of it self, but the setting forth of righteousness, it is the spirituall part, which is righteousness it self, &c.*

Origen in *Mat. c. 15.* And again the same Author saith, *That the thing sanctified by the Word and praier, of his own nature sanctifieth not any, how oft soever he useth it; for then might he be sanctified, who eats unworthily at the Table of the Lord. O! how prone have people been to think, if this work were but oft done, it cured all that was ill done, and so rested.*

2. We are subject, when the *Sacrament* is oft celebrated, to abate in our accounts of it, and affections to it; upon long delaies, our desires to it have increased, when as by frequent receipts, our esteems of it have diminished. The *Sun* in the firmament is a glorious creature, yet because we see it commonly, we admire it not. *Manna* at first to the *Israelites* was a rare thing, but when it was common e-
very

very day, they soon loathed it: This Ordinance is very excellent, let us so use it as we may still prize it, and though we cannot alway have it present in fact, yet let us alway make it present by Faith.

2. For the *time* of the day wherein the *Lords Supper* is to be received.

The exact *time* of the day wherein this Ordinance ought to be administred and received, I will not undertake to determine: So far as I shall discusse of time in this respect, shall be to consider:

1. The *time* of the day wherein it was first instituted.

2. The *time* of the day wherein it was after exercised.

3. The *time* of the day wherein it is now accustomed.

The *time* of the day wherein the *Lords Supper* was first instituted, was the evening, that is the latter part of the day, as *Matt.* 26. 20. *Mark.* 14. 17. *Now when the evening was come,* &c.

If any enquire, why *Christ* instituted this his last *Supper* in the evening of the day; I answer,

1. Because it could not be done sooner.

2. Because it could not be delaid longer.

Not sooner, because the *Passover* must be abolished, before the *Supper* be established, or else there should be two Sacraments of the same use at the same time, now it must be

be the evening before a period could be put to the Pasſeover.

1. In that the *Pasſeover* was not to be abrogated, but at the time when it was to be celebrated, and that was not until the evening, *Exod. 12. 6.* *The whole aſſembly of the congregation of Iſrael ſhall kill it in the evening, and eat unleaven'd bread at the even, verſe 18.*

2. In that the *Pasſeover* was not to be aboliſhed, till *Chriſt* the true Paſchal Lamb was near to be ſacrificed. When the time came that that was to be fulfilled in the ſubſtance, which was repreſented in the ſhadow; then, and not before, was the ſhadow to vaniſh: and this evening that hour was at hand, for that night was *Chriſt* betrayed into the hands of his enemies, and ſo begun his ſad ſufferings.

Thus you ſee whereupon *Chriſt* could not inſtitute his *Supper* ſooner then this evening when he did it.

2. Conſider, he could not delay it any longer then that evening.

1. Becauſe this evening the *Pasſeover* being abrogated, the *Supper* muſt then (as its ſucceſſor) be immediately inſtituted, that there might be no interval or empty ſpace, when the *Church* and people of *God* were without ſuch a Sacrament.

2. Becauſe the night following *Chriſt* was taken away from his *Diſciples*, and delivered into the hands of his adverſaries, that ſo the evening before he muſt do this with his *Diſciples*,

ples, or never; and it was needfull for them that *Christ* should then leave them such a remembrance of his presence, token of his love, testimony of his care, seal of his covenant, and such a cordial to preserve their spirits in all their approaching perplexities.

To conclude this then, when *Christ's* Passion so nearly approached, this Sacrament being a representation of his Passion, was to be appointed.

Thus you have the time of the day wherein the Lord's Supper was at the first instituted, with the causes thereof.

2. Observe the *time* of the day wherein it was afterward practised.

For the time of the day afterward, I finde that the *Primitive Christians* did not keep constant, punctually to the same time, but sometime they celebrated the *Lord's Supper* in the former part of the day, and sometime in the later; sometimes upon daies they were sooner, and sometimes later; somtime they took the morning, and somtimes the evening, and some daies both; and there were three things that occasioned the set time to be so uncertain:

1. *The manner of Churches.*
2. *The malice of Tyrants.*
3. *The multitude of Communicants.*

The order and custome of *Churches* in several places and ages, made this circumstance so various. In many of the African Churches,

as *Augustine* reports in his time the Christians were wont to spend the whole day in fasting, praying, preaching, and singing of Psalms; and then at night supping together, they celebrated after all the Sacrament, in imitation of Christ, and so departed.

Yet this same Author tells us, that elsewhere in honour of the Sacrament, as so high and holy a mystery, the Christians were wont to be at it more early, and to make it a leading Ordinance: and that no meat might enter their mouths, before this food in the Sacrament, they would not delay it so long in the day. And about the year 680 after Christ, it was concluded in the sixth Oecumenical Council, being the third Council held at

Constantinople, in the time of *Constantine* the Emperour, That night-Sacraments celebrated after other ordinary suppers were eaten, should after that generally cease in the Churches.

2. The malice of tyrants constrained the Christians to alter, as their place, so their time for this service; and to do it, as where, so when they could with most secrecie and safety.

Plinius sub *Tertullian*, who lived about the year 180, or *Trajan* scripsit, solius 200 after Christ, saith, That in his time, by reason die Christianos ante lucem carmenque Christo communi voce dicere: postea se Sacramento obstringere, non in scelus aliquod, &c. *Cenr. Mag. cen. 2. cap. 6.*

son

son of the rage of persecuting tyrants, the Christians would sometimes be together before day-break in the morning, to celebrate these sacred mysteries. So in the time of Trajan that bloody Emperour, who was about the year 100 after Christ (under whom was the third of those 10 Persecutions) that was also the course of the Christians, to meet in the morning before daylight, and then to sing a Psalm, and after to celebrate the Supper of the Lord.

3. The multitude of Communicants have made this Ordinance to be acted at several times upon the same day. *An-*

gustine saith, that in some places whereas the resort of people is greater upon certain daies, this oblation is twice made; first in the morning, and after towards night: but in other places, whereasthe people is not so great, the same is onely before night.

In quibusdam locis ubi major & frequentior est populus Dei bis offertur, & mane, & ad vespertam, aliis autem locis ad finem tantum diei mos est offerri, Aug. Ep. 118. ad Ia. Gregor. in Evang. hom. 8.

Upon the same ground *Gregory* tells, how he ministred the holy Communion at three fundry times upon one and the same day.

Thus you see the time of the day wherein this Supper of the Lord hath been anciently solemnized, how divers and different it hath been, and the causes thereof.

3. Observe the time of the day wherein it is now accustomed.

The custom, you know, among us in these times for the celebration of the Lord's Supper,

is to keep to the former part of the day, and to decline the later, to make it rather a morning, then an evening service, the conveniencie of which is well warranted upon these grounds:

1. To manifest our *High* esteem of this Ordinance, that when the joyful day is come, we cannot but make all meet hast to it, such is our high account of it.

2. To shew our *earnest* desire to it, and to *Christ* in it; when the day is for it, we long to be at it; when desires are earnest, endeavours are early, *Psal. 63. 1. O! God my God, early will I seek thee, my soul thirsts for thee.*

3. To express our *ardent* love to *Christ*: The two *Maries*, such was the strength of their affection to *Christ*, that *early in the morning, they come to the sepulcher where Christ was laid* Mark 16. 2. Love will bring us out as soon in a Sacrament-day as may be, to meet *Christ*.

4. To discover our *courage* for *Christ*, when we do not as *Nicodemus*, delay and come to *Christ* by night, but early and openly in the day; to shew we are not ashamed nor afraid in open view to own *Christ*.

5. To declare our *care*, first to serve the *Lord Christ*, and then ourselves: It is said of some, *Rom. 16. 18. They serve not the Lord Jesus, but their own bellies*; they prefer the filling of their bellies before the service of *Christ*. We let better appear from us in this very business, in that we see that *Christ* be served before
our

our bellies be filled, and that we mind our souls before our bodies, and the meat that endures, before that which perisheth; *Joh. 6. 27.* Not that I think it unlawful to eat any thing before we receive the *Lords Supper*, but sure when our bodies are fed with a full meal, our souls may be found more unfit for holy services.

6. For this service in the day of its discharge, we take the former part, because it is the fresher part, when we are more dexterous and ready, more vigorous and lively, more active and able to high and holy imploiments: ordinarily when night comes, and after *supper*, we are more meet for bodily rest in the bed, then for any soul-service at the board.

7. And lastly, Such are our innumerable iniquities, frequent failings, and manifold miscarriages even in all holy Ordinances, that our last work in the best day had need be repentance; If our prayer in the morning be, *Lord, Give us this day our daily bread*, our prayer in the evening had need be, *Lord, Forgive us this day our daily sins.*

But to enlarge the thing in hand no further, you see what time it is wherein we celebrate the *Lord's Supper*, and how meet it is to have and hold that time; to wit, the former part of the day. If any shall object,

Our Saviour did this in the evening, why not Object. we likewise? I answer,

Because though he did so himself, yet he did *Ans.*

not command all, or any after to do so. He
 Zanch, de commanded the action, *Do it*; but did not
 Redemp. l. command the season *when we should do it*. Zan-
 r. de cultu chy excellently well states and determines this,
 Dei exter. to whom I refer.
 p. 488.

Nam si hoc Christus monuisset ut ad finem diei & post cibos alios acciperetur, credo quod eum morem nemo variasset Aug. in Ep. 118, ad Jan.

Augustine hath this expression, to the case in hand. If *Christ* saith he, had commanded that the *Sacrament* should ever be received at the end of the day, and after other meats, I believe no man would have changed that order.

Christ administred this his last Supper at night, or in the evening, but there being no mystery in it, nor mandate for it, that individuall act is not obligatory upon us.

Besides, this was grounded upon such reasons, as to him were urgent and necessary, but are not so to us. We have neither the occasion of *Christ's* approaching departure to require it, nor his leaving it as a present pledge of his love to challenge it, nor the concurring of his *Passion* to call for it, nor the necessity of the precedent *Passover* to urge it, that we should celebrate this Supper in the evening as *Christ* himselfe did.

Christ did this in the evening, after the *Passover*, to signifie the abolishing, both of the *Passover* and the evening, and so to leave the time free for his Church and people afterward as to dispose meet occasions should require.

If any shal say, we continue the name, therefore

fore we should continue the time: the name of *Supper*, therefore the time of *Supper*. I answer.

1. We call it by the name of *Supper*, because *Christ* ordained it at his last *Supper*.

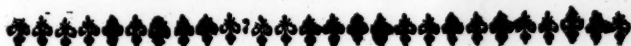
2. We call it ordinarily by other names also, as *Sacrament*, *Communion*, &c.

3. This ordinance may even now be called a *Supper*, because though we receive it not in the evening of the day, yet in the evening of the *World*.

And so you have the circumstances of *place* and *time*, as they relate to the *Lord's Supper*, examined.



FINIS.



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AN
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